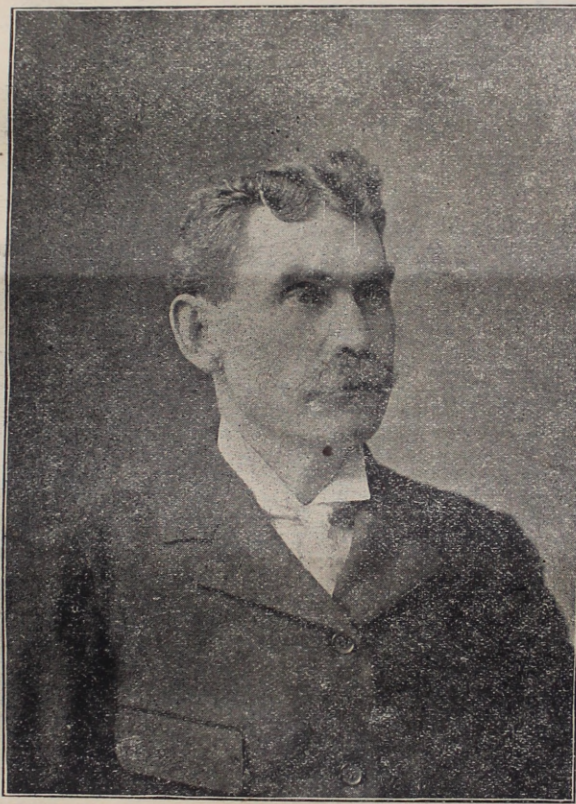


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WILLARD J. HULL.

An Exponent of the
Philosophy of Life.

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Philosophy and Facts

Prof. Oliver J. Lodge, D. SC.,

ON

"THE ATTITUDE OF SCIENTIFIC
MEN TO PSYCHICAL INVESTI-
GATION IN GENERAL,

AND TO

THE SPIRITUALISTIC HYPOTHE-
SIS IN PARTICULAR."

An Address Delivered at a Conversa-
zione of the London Spiritualist
Alliance, Held in St. James
Hall on March 29, 1897.

The lecturer stated that in the course of his purely scientific investigation he had "come across some facts which had long been familiarly known to Spiritualists. To certain scientific men, of course, they have long been known, as the names Augustus de Morgan, Alfred Russell Wallace and William Crookes testify; but to the great bulk of scientific men of the present they are unknown, and in orthodox scientific societies they are not mentioned."

He said: "I lay no claim to a first-hand knowledge of facts akin to that of Dr. Wallace and Mr. Crookes, but I am aware of the existence of certain facts not yet recognized by science which are familiarly held true by you. Hence, it seemed to me proper that I should not hold aloof when asked to come and address you, but should come and make confession that on certain definite points of fact and knowledge your body was ahead of our body, and that you had something clear and distinct to teach us."

"I will go further than that. The conviction has gradually grown upon me that the facts known to you, and not known collectively to us, are not merely facts of ordinary interest, like the constitution of the sun, or the distance of the stars, or the nature of the light, or the age of the earth, or the origin of species, but are facts which, in all probability, will be found to have quite an unique interest for humanity, since they appear likely to throw some light, not, indeed, upon the past or the future of the terrestrial human race, but upon the destiny of man as possibly existing distinct from this or any other planet."

The lecturer desired to proceed cautiously, and maintained "that the deductions from the facts are by no means so certain and well grounded as the facts themselves. In the early days of a science hypotheses are often useful, but not until they have developed into established and luminous theories are they entitled to any authority or weight. The conviction which, as I say, has been growing upon me that these facts have an important meaning is a subjective conviction—I could not express it in accurate and conclusive terms. It is a question rather of probabilities than of proof; hence, though I hold it myself, and hold it with some strength of conviction, I can find no fault whatever with another person to whose mind the same facts present themselves in some other guise, and lead him to other conclusions."

Now, the very name of your society shows that you are in no doubt about the general meaning of your facts; you may differ as to details—it is to be hoped you do, or there would be a dead level of stagnation, not at all conducive to healthy growth and progress in knowledge—but in the rough you have collectively adopted the Spiritualistic hypothesis, and you, perhaps, feel impatience with those who find themselves unable to adopt

this hypothesis with the same ease and fullness.

Pardon my calling it a hypothesis, but you will admit that it must rank as a deduction from facts rather than as a fact itself; and unless it can be shown to be the one and only possible deduction, so long as it remains only the most probable deduction, it can not be regarded as an established theory, as certain as, let us say, the kinetic theory of gases, or the electromagnetic theory of light.

You have held the Spiritualistic hypothesis so earnestly and so long that perhaps you fail to realize the difficulties which it presents to the ordinary outside mind. In case it is of any interest, I may mention some of these difficulties. De Morgan, I think, spoke of it once as "sufficient, but ponderously difficult." With great deference I venture to doubt its complete sufficiency, unless, of course, it be held in some form more elaborate and refined than that in which I usually meet with it in the current literature of its believers.

Consider, for instance, any one simple and fundamental fact. It is a fact that under certain conditions, not yet properly investigated and reduced to essentials, it is possible for a piece of matter to change its place in an unusual manner, without the ordinary and normal intervention of any of the persons present. A savage, seeing for the first time a locomotive or a magnetic needle or an electrified body so behaving, might express, and historically has expressed, the opinion that it was due to the agency of a spirit; meaning thereby, as I understand it, some living and active being inhabiting space, but not visible, or tangible, or appreciable directly by our ordinary senses. The being need not have had any incarnate experience on earth, it need not be the disembodied spirit of a former inhabitant of this planet, though that possibility is not excluded; all that is essential is some spiritual or mental activity analogous to our own spiritual or mental activity, but not associated with any material body.

Now, a priori, nothing definite can be said against the hypothesis that active and conscious living entities inhabit free space, for, however puzzling and unknown are the phenomena of life, we yet know that a multitude of living entities inhabit the surface of, at any rate, this one of the many lumps of matter flying through space; and we know that life has never yet been evoked by any attempted combination of the forms of matter available on this earth. Hence the hypothesis that it has come from without, and exists in greater quantities in space than on the planetary masses, is not an unjustifiable and demonstrably false hypothesis.

But suppose it granted; the only conception that we can form as to the possible actions and powers of such—as we will call them for short—"spirits," must be abstracted and generalized from our knowledge of the actions and powers of the less material parts of our own nature; and one of the things we have learnt about that is that we are unable to move objects without some form of material or etherial contact. Hence, if we proceed by reasonable steps and do not make blind jumps, we must assume that spirits generally require some kind of material agency to achieve material results.

But this, no doubt, will be granted by the supporters of the hypothesis; and thus these hypothetical beings are not purely and entirely spiritual, but have in some rudimentary or residual form a connection with matter akin to that which we possess. It may seem that the power of moving matter is a small power; but if it be considered, it will be found that our own material

powers are limited to that. The only thing we can do to matter is to move it about, and place its parts in such positions that mutual actions, mechanical or chemical or electrical may occur. So we are postulating, for the uncorporeal beings, mechanical power the same in kind as our own, notwithstanding that we possess a special and elaborate machinery for the purpose, which we call our body, and which is the true medium between spirit and matter.

So we have now the double hypothesis—first, that such living beings exist; and, second, that they can, if they choose, move pieces of matter and interfere in the course of our existence, as we interfere, let us say, with the existence of the fish in the sea. The further question now arises, How comes it then, that the human race is not fully aware of the action—why is it not a part of ordinary experience? Why may the majority of people live their lives, why may a multitude of experimenters conduct delicate experiments and never see the slightest trace of a phenomenon which anyone could feel it necessary to refer to spiritual interference? How is it that nothing happens except in the presence of a person in an abnormal state? For observe that if the presence of a given kind of person is necessary and sufficient for the production of any given class of events, then it is not unreasonable to assume as our working hypothesis that the events are caused by that person in some fashion or other—a person who, though called the medium, may really all the time be the agent, not necessarily the fraudulent agent, but the unconscious agent, or the agent in some unexplained way which is known neither to the operator nor to us. We used our nerves and our brain centers long before we knew that we possessed such things. Any person who is not a physiologist is in blank ignorance as to a host of functions which nevertheless he performs with accuracy and dispatch. How do we know that a "medium" is not a person whose powers of unconscious and ignorant action are a little more extended, so as to cover the motion of objects or the acquisition of intelligence by processes to which the majority have no clue? This is no doubt a crude form of the hypothesis which has become in highly skilled and philosophic hands the hypothesis of the subliminal self, and I suppose it stinks in the nostrils of all true Spiritualists.

But observe that, whether the phenomena are due to spirits or not, someone was sure to postulate spirits to account for them. There are three favorite hypotheses to account for anything unusual or mysterious—spirits, electricity and cheating.

The earnest inquirer and religiously-minded thinks, spirits. A casual on-looker and carelessly-minded person does not think particularly, but says electricity.

The scientific and legal and common-sense person sometimes thinks, and always says, cheating.

A few careful and studious inquirers have taken a fourth line, and while by no means excluding the possibility of the first and third surmises, try to see how far the unstudied and only half known possibilities of human agency, manifested by a certain small percentage of individuals, sometimes in the form of genius and inspiration, sometimes in the form of insanity and disease, sometimes when hypnotized, sometimes in sleep, sometimes when apparently normal, may not by investigation be extended and found to cover also those other singular and more material phenomena.

You do not think so. And perhaps it will not turn out so. But the attempt has to be made. If the attempt were

not made to use a hypothesis for everything it is good for, we should never sift the good from the bad, the false from the true. We should be littered up with a bundle of hypotheses and afraid to test and strain any of them for fear of offending the susceptibilities of those who have elected to believe some other.

Going back to the question I suggested before, viz., the question how it is that if spirits can act upon our material surrounding, all mankind is not familiarly aware of this fact; why it is so rare? When speaking of it before I likened it to our own interference with living beings in some other environment, say the fish; and one answer to the question is that, supposing the fish intelligent and communicative, they might be found still incredulous about the existence of the human race. A few of those near the surface would have legends, and those near the shore would be strongly convinced of the existence and activity of humanity; but great bulk of the deep-sea fish might be serenely unconscious and profoundly skeptical.

An answer on these lines seems to me, on the whole, a good and efficient one; but it need not seem so to everybody. There is no cogency or compelling power in an analogy, and until we have a conclusive demonstration to which people will not listen, we have no right to vehemently complain of their incredulous attitude. Of course, in so far as they are shutting their eyes to truth, the loss is their own; but a man who perceives and realizes a new truth cannot rest satisfied with the indifference of his fellow mortals, but burns to deliver it to them. It is for no ulterior or sordid motive that he feels this. It is natural and instinctive. A man who has composed an oratorio, or written a great book, or composed a poem, or received an inspiration, or perceived a fact, cannot rest with his burden unless his soul has been seared into hardness and warped into morbid indifference by repression and neglect; he is straitened till it be accomplished. This is the mainspring, or at least the only wholesome mainspring of all missionary enterprise. This is the meaning of the enthusiasm of the teacher, the pertinacity of the prophet.

But then not all those who think that they have a great poem, or a divine revelation, or a new fact, are really trustees of these noble things. Some of them are merely swollen with their own vanity, and their deliverance results in wind. The human race has by long and bitter experience become suspicious, and sometimes it stones its prophets, not knowing that they are prophets, while at other times it has set on high its self-seekers and windbags, believing them to be somewhat. It is no proof, therefore, to mankind that you believe yourselves the exponents of a mighty proof, because it has happened before now that believers in such things have turned out mistaken.

How then can we secure the attention of the men of science, who are no doubt the accepted leaders of the human race in respect of questions of bare matter-of-fact truth? It must be by demonstration; it must be by facts, not by hypothetical demonstration of such facts. The spiritualistic hypothesis may be true, and, to those who believe, it may stand in the place of, or be equivalent to, a religion; but to the outside world it will seem nothing more than a hypothetical explanation of a series of imaginary facts. Before they will listen to the explanation they must be assured of the facts, and when they are assured of the facts there may be various rival apparent explanations which may struggle for a time, until the fittest, and surely we may hope the truest, ultimately survives.

What is needed first is demonstration of fact—of fact without any admixture of fiction. It is wonderful how small a

trace of fiction spoils the taste of a whole bushel of fact. The merest modicum of cheating or misstatement is like leaven; its influence spreads through the would-be investigator's mind until it has permeated the whole of the evidence, and produces an utter distaste and repugnance to the subject.

Now this is one, I think it is even the chief, cause of the backward development of your subject, considered as a science. The demonstrations are dependent on the power of individuals in an abnormal or unusual condition, and perhaps this weakens their moral sense, or perhaps there is some more subtle cause at work; but whatever the explanation, elements of cheating are liable to make their appearance at any stage in the most disheartening way.

And besides this liability to unconscious, or only semi-conscious fraud, there is another more diabolical danger, viz., the presence of impostors—the real and genuine unbelievers, who, perceiving, as they think, a set of credulous fools, set themselves to earn coin by performances of the most barefaced and organized duplicity. I marvel sometimes at the patience and gentleness of treatment accorded to these wolves. On the principle, I suppose, of the wheat and the tares, and the difficulty of discrimination, they are allowed to remain and mislead ignorant persons in security; but they have a most deadly effect all around, and it seems to me that at any cost an effort should be made to root them out. I wonder if you will permit me to ask whether, as a body, just now you are not somewhat supine—more supine than your fathers were, who toiled and suffered somewhat in the good cause? You have a truth which the world has not received; you are the trustees of it; are you being faithful to your trust? It is not for me or for any outsider to answer that question. By placid contemplation and *laissez faire*, nothing will be accomplished towards introducing this new truth to mankind. Consider what is to be done.

Scattered up and down the country are a multitude of professional persons who call themselves clairvoyants or mediums, or some other such name. Some of them, no doubt, have some genuine power; others may have it occasionally, while others, it is to be presumed, are impostors. The general public have neither the skill nor the time to discriminate, and so deception is rampant. Medical practitioners, whom the general public are unable to test, have arranged amongst themselves a system of registration, for which anyone confessedly not qualified by education is excluded; and to that extent the public is protected. They may employ a non-registered practitioner if they choose, but if they do the general body is not responsible. Every profession must, if it is to take an honorable and recognized place, protect itself from manifest rogues and swindlers.

It is not so much intensity of power that should be registered. Fame and reputation can testify to that in a less invidious manner; but it is honesty. The declining of a fee, or refusing to accept conditions in which failure is inevitable; the unblemished record of sometimes success, sometimes failure, but never eking out deficient power by fraud, should entitle to enrolment. The list might be a short one, not aiming at being comprehensive, but at being select. Under present circumstances this would be the safer course. It might be found to need frequent revision, for the power at different ages of life may vary. If the registration of virtue is too doubtful and difficult to begin with, a black book for detected impostors might be tried.

But I will not go further into details. Probably the suggestion is an old one, and perhaps the objections to it are too weighty, but I feel that something should be done to guard inquirers

against known impostors and to guard yourselves from being thought to believe in persons who pretend to possess what they have not got. I feel also that more precautions should be taken against the publication of spurious and lying tales. It seems to me that many incidents are published as genuine on absolutely no real evidence. What sort of repute would a scientific society have which should publish all the papers sent in. Even when there is no temptation to deceive, yet the mass of incompetent and vague stuff sent in to such a body, say, as the British Association, every year is considerable. So it is to the meteorological department of an observatory. It all has to be carefully sifted and a quantity of chaff rejected.

Sometimes, no doubt, it has unfortunately happened that some sack of wheat has been thus mistakenly rejected along with the chaff—humanum est errare—but the need of caution and scrutiny is felt to be so pressing that the risks inseparable from deficient omniscience must be run. Let me particularize. The general possibility of given class of event is recognized and believed by a certain number of persons on what we will suppose is good evidence. Straightway every special case reported to them of the occurrence of an event belonging to this class is believed and published by them without scrutiny.

Now I would urge that if the possibility of a given class of events is believed, the publication of any given instance of the occurrence of such an event should take place only after a careful scrutiny and with all possible verifying circumstances. The suppression of a given event is no great loss provided such events certainly occur from time to time. The publication of a spurious instance for the edification of scoffers does unmitigated harm, even when the contradiction or the hostile evidence is scrupulously published at a later date. But if there is any tendency to suppress or minimize the hostile evidence, then the harm done is of a still more serious character, and raises questions even concerning the honesty of persons of really the most unimpeachable character, but of partially defective judgment. If it were certain that when an exceptionally gifted person is fastened up in a cabinet other forms may perambulate the room animated by other intelligences, but making use of the person's corporeal organization for the manifestation, even if this, I say, were certainly authentic, it would not follow that the performance of every person who chooses to charge a guinea at the doors for the demonstration was to be encouraged. I venture to say that they should, on *prima facie* grounds, be thoroughly discouraged.

The chances are surely against their being genuine. They should run a severe gauntlet before being accepted, if they are to make a living by it. From what little I know of occult phenomena they are not to be brought on at a given time for given coin of the realm. Still less is it likely that phenomena of a semi-sacred and holy character can thus be evoked. Phenomena producible by coins of the realm have a tendency to be quite another than holy. I am not sure how far coins of this and other realms are not ultimately responsible for the Europeans bolstering up of the Turkish empire and the hectoring of Greece. I mistrust phenomena dependant on the production of coins of the realm.

You appeal sometimes to the miracles of the Old and New Testament. I am myself disposed to accept in some modified form a good many of those miracles but, with the exception of one doubtful fish story, I do not find that pecuniary gain has any tendency to follow from the display of the so-called miraculous. Professional mediums may

indeed be honest. I myself know one who is; but the presumptions are against them. The mere acceptance of money is not the most deadly symptom; it is the pretended control of the afflatus at a specific advertised time which strikes me as the most suspicious circumstance. I would not dogmatise against anyone in this unknown region; but I would be most scrupulously careful not to sanction or assume any kind of responsibility; it might be well even to exclude a self-advertisement of such persons, unless they have been critically examined and passed by a committee of sane and competent and responsible persons.

Well, but of late years a body has arisen, a body to which I have the honor to belong, but not as a leader, only as a worker in the ranks, and therefore I may speak of it without compunction, though I must by no means be understood as speaking for it; it has no representative voice, and if it had would not choose mine. A body, I say, has arisen which is imbued with the kind of feelings I have been representing, and which, although scientific and philosophic in the highest degree, nevertheless on the average believes in the possibility of those phenomena of which you are assured; it believes, at any rate, in the possibility of phenomena not known to orthodox science. This body recognizes the importance of immense caution and of absolute and undiluted truthfulness if it is to make headway among the mass of material which previous generations had accumulated. It has set its face keenly against the least trace of imposture, and visits with unflinching severity the slightest lapse from integrity even of persons endowed with genuine power. It sifts every anecdote presented to it, worrying the details with amazing pertinacity till it can feel assured of integrity and first-hand responsibility for everything it publishes. In so doing it may make mistakes. It may occasionally admit an occurrence in which a flaw is subsequently discovered; it may frequently exclude testimony of a sound and valuable kind. It makes no pretence to infallibility, and it does the best it can, but at least it takes trouble; and it feels assured of this that it is safer to reject many accounts of genuine occurrences than it is to admit as genuine a single fraudulent or unscrupulously reported transaction. If it perseveres in this course it will ultimately gain the ear of the orthodox scientific world. Indeed, it is making a scientific atmosphere for itself, and after some years may be able to dictate terms of truce with other scientific societies of no better or more scientific standing than itself. At present, however, it is looked at askance, by you on the one hand, by orthodox science on the other; by you as too skeptical, by science as too credulous. Well, it must put up with this. It sees before it a definite path, and it realizes that though its progress may be slow, it must at all costs be made secure. Better a halt for ten years and then an assured advance, than a constant tremulous beating about the bush and finding oneself in swamps or among the arrows of savages. * * * I am inclined to hold as at any rate a tenable hypothesis, that affairs are regulated on the large scale, and as to general tendency, by higher forces. If so, we must in those higher powers have faith. If they do not think it well for the human race to receive too speedily a great accession of new truth, who are we to repine and try to force it on? We have all, perhaps, hoped to be honored by being the vehicle of some new truth to mankind. If we are so utilized, well. If not, well also. Eternity is long, and there is plenty of time. I myself, two years ago, experienced some phenomena familiar to most of you. In my haste I reported on them. I did not then know that the person, who, in

some way, caused those genuine phenomena, was also willing to cheat when they would not appear. I learned that later; I ought to have learned it before I reported, and incorporated the whole of the facts in my report. I have gained experience; but even tentative and provisional acceptance of the facts has been thrown back. Possibly they must now wait for a fresh investigator, one of greater skill and judgment, before again they have a chance of catching the ear of the scientific world. It is no personal concern of mine. If I could have been utilized for the purpose, as a sort of interpreter between you on the one hand and the scientific world on the other, I should have been glad. If otherwise, I am content.

But I beg of you who are really unacquainted with the facts, not to imagine that you have any ground for war with the Society for Psychical Research in this matter. The evidence was tainted—that is enough. Tainted evidence is utterly useless. The society must bide its time. Some day another Home may be vouchsafed to us. I venture to say that he will meet with a different reception this time. There will not be wanting a Mr. Crookes to investigate him; there will not be wanting a Dr. Carpenter to misrepresent and slander the investigation, but I hope and believe that this time there will not be lacking official and responsible persons willing to look into the matter and obtain a first-hand experience of the facts for themselves. If it should not be so, the scientific world, the custodian of mundane and material truth, will have failed in its duty. Up to the present time I do not feel sure that it has so failed. It ran perilously near it at the time of Mr. Crookes and Home. It must be left to the judgment of posterity whether it did or did not at that time run over the frontier of the truth-seeking camp into the opposite camp of blind and blatant fanaticism or obscurantism. But for myself, I should not dare to pass an adverse judgment. The Society for Psychical Research had not then existed. No long and patient sifting of evidence for many years had taken place; there were no traditions of security to which to appeal. The half-way houses of telepathy and automatism had not been built. The facts were all there, of course, and had been for ages, but they had not been treated with adequate patience and care; and finally the great experimenter, Faraday, had reported adversely on certain pretensions which he had investigated.

Yes, you will say, Faraday now—how utterly mistaken was his attitude and how far he misled his confident disciples. Well, I do not find myself entirely able to approve the whole of Faraday's attitude to the subjects, but he did investigate certain facts which by believers were put forward as important—the facts of table movements under contact, and he showed them to be possibly all due to unconscious muscular action. I was not myself awake at the time, but I venture to surmise that believers had not then realized the potency of unconscious muscular action; just as, later, they did not recognize the power of muscle reading to stimulate the phenomena of telepathy. Now, as I know that telepathy is a fact, I am ready to admit as a pious opinion that, intermixed with much that we confidently call muscle reading or unconscious muscular guidance, there may be an element, sometimes a large element of true telepathy; but I maintain that as evidence of telepathy it is utterly worthless, so long as the possibility of the faintest trace of muscular guidance, i. e., sense of guidance of any kind—is allowed to remain unexcluded. The more convinced I am of telepathy the more strenuously would I sift out of the evidence for it anything in the slightest degree doubtful or indistinct.

When one is hesitating about whether a thing is true or no, and has to be guided by probabilities, then one may have to submit one's judgment to inconclusive evidence and only half proven facts in order to make an estimate of probability one way or the other. But as soon as the evidence is conclusive, it is not so easy to adduce supporting evidence. Henceforth any evidence which is not supporting is liable to be obstructive and cumbersome. Faraday discovered, or let us say emphasized, the power of unconscious muscular action. He did not go to the root of the matter, and he never saw anything of the more striking and remarkable phenomena such as we know of. He was observing the trivialities of drawing room table-turning, and he exploded it. What a pity that he was not shown something better! But then the better phenomena are not always available. We are told that the phenomena that you get in your houses are too delicate and sometimes too sacred for investigation; that they would be impossible in the presence of strangers. That being so, we must wait patiently until stronger and more decided, though perhaps more elementary things occur. Unevidenced phenomena are practically useless to the world. To the favoured person to whom they occur they may, no doubt, give some information in matters of detail, but if he believes them genuine he is accepting a serious responsibility if he hides his light under a bushel.

Then again I might ask whether it would not be well, even in the most private and friendly sittings, to arrange for good notes to be taken and a critical record kept. Some labor is involved in this, and that may be distasteful, but surely no science was ever established without hard work. Some one or two individuals of your body are so working, in the same spirit as Dr. Hodgson has worked for eight years on the case of Mrs. Piper; and though the result is not immediate that does not matter. Requests for corroboration, again, and for fuller details, should never be considered insulting. Full details are well known to be essential to the formation of a judgment in every scientific paper, and corroborative circumstances are mentioned with the greatest care in connection with every new departure in proportion to its newness and its magnitude. It is the mark of a truth that it will stand a thorough sifting and probing, and will emerge the better for the process; hence such probing should be encouraged.

But now, you may urge that not only do scientific men condemn the spiritualistic hypothesis and ignore its believers, who, being satisfied themselves, take no adequate pains to verify their assertions and convince others, but they likewise decline to look at the evidence adduced by the scrupulously careful Society for Psychical Research. They do not confront and confute it—as Mr. Crookes has said—they shirk and evade it. Well, they do; as a body they take no interest in our investigation, and even the individuals who bestow occasional distant glances in our direction are few and far between. This I think is largely because the class of facts concerning which we have evidence of the most convincing description are facts of a psychological character, none of them clearly and obviously connected with either the physical or the biological region as usually studied. The orthodox psychologists might, indeed, take the matter up, and, as you know, Professor James conspicuously has done so; but the majority of them are unused to experiment, and mistrust anything obtained by its aid. Philosophers of the very first magnitude, like Kant, did realize the place which phenomena of clairvoyance and the like might have in a comprehensive scheme of the universe,

and to them we should not have had to appeal in vain on behalf of telepathy. Such men as these, however, are rare, and no single generation can complain because it does not find them on the planet. For myself, but as one who is clearly no judge, I may say that it seems to me possible that posterity will look back at this age as not without importance in philosophy. I do not think that the careful and critical work of the Psychical Society will go for nothing. I do not think that the comprehensive and unifying and synthetic scheme of Mr. Myers, if he lives to complete the great work he has in hand, will find its place upon the dustbin of exploded heresies, or be relegated to the museum of antiquated speculations. I think that in due time it will be regarded as one of the most valuable and luminous works of the present age. I do not, indeed, know what orthodox scientific work now in process of construction is likely to stand on an eminence superior to his.

You think the methods of the society slow. But, indeed, they are rapid enough. Can you point to another twenty years in which solid progress in this department of knowledge has been more rapid? Are you not somewhat in a hurry when you object to a patient sifting and scrutiny of facts? Without it, be assured, it is all labor lost.

In so far as Spiritualism is an esoteric religion and influences conduct and feeds emotion, I have nothing whatever to say to it. Perhaps it is there in its place and doing its most useful work; no outsider can judge of such things as that, though certainly some of the automatic writings of Mr. Stainton Moses (I mean the selections printed and published as "Spirit Teachings") appeal with force to the admiration and sympathy even of an outsider. But on another point I do venture to express an opinion. In so far as it aims at establishing a system of ordered truth, I say it must improve its methods.

Let it scoff at the Society for Psychical Research if it will. It is possible that it will thereby only do the society good, so strangely are the minds of ordinary men at present warped; but it may be doing itself harm.

And I, for one, am not willing that it should do itself harm. I am not altogether impressed with the wisdom of the present day Spiritualism any more than I am impressed with the wisdom of present day Theosophy. Yet it seems to me that both have a glimpse of great truths. And it is for this reason that I am here as a visitor today. A conviction of the certainty of the future existence has to me personally been brought home on purely scientific grounds; not in such form that I can as yet formulate them distinctly so as to convince others, but amply sufficient for my own life. As sure as I am that other persons exist at all, so sure am I that the decease of the body does not mean the cessation of intelligence; the mind and the brain are not so inextricably and essentially and insolubly connected as has been supposed. The brain is the material organ of the mind just as the body is of the individual life, but the mind and the life have another and a larger existence. If time has any ultimate meaning, and if post-existence is ascertained, then a pre-existence must be granted also—not re-incarnation in the ordinary commonplace use of the term, but a larger existence, of which a portion only is manifested in space and time here and now.

Communication with the larger self and with the other larger selves is not impossible, though that communion is not so easy as with the smaller selves, who are displayed here amid contemporary material surroundings and with suitable organs for sensible intercourse. Partial and one-sided commu-

nication with the past inhabitants of the earth has long been possible, through books and writings; herein man has passed immeasurably above the animals and become the heir of all the ages; hereafter it may be that a further step in advance will become possible for him, as a human race, if only he persists in his calm and unbending search for solid and indubitable truth.

Do not consider scientific men your enemies. In the long run they will be your firmest and safest friends, because they are genuinely loyal to truth as far as they can see it. They have much to learn, every man in his special department, and they have not unlimited time. The miserable education of the country must have some effect in keeping them back; it certainly puts needless difficulties in their way; but still they are progressing in their present range of subjects; they are mastering, as it were, the orderly planets and the fixed stars of nature, and some day, all in good time, your subjects will swim, meteor-like, comet-like, into their field of view. It is not wilful blindness that holds some of them aloof now. It is the portentous difficulty of making thoroughly sure of the facts, in a region where the foibles and weaknesses of humanity are necessarily so prominent. The investigation of life has always been more difficult than the equally complete investigation of inorganic matter; hence the biological sciences are so far behind the physical ones. The investigation of mind is still more difficult; and the psychology of the future, in any real scientific sense, is only having the ground prepared for it today. Psychics and astronomy have had their Newton; biology has only had as yet its Copernicus; psychology is waiting, shall we say, for its Hipparchus and its Ptolemy. Permit me to surmise that in this sort of parable you are like the Chaldeans gazing and contemplating and almost worshipping the majestic dome of heaven with its fixed and moving stars; while the Society for Psychical Research and other experimental psychologists are like Archimedes, studying the weights of bodies and the properties of materials, the sections of a cone, and the conceptions of mathematics—all remote apparently from that gorgeous display above us, but all in the fullness of time destined to lead to the telescope, to spherical geometry, to the refinements of observation, and to the powers of analysis, which have set modern astronomy on so firm and lofty a pedestal. Meantime the busy world went on its way and attended to its own affairs, fighting sometimes and plowing sometimes, struggling on without regard for groper or star-gazer, except occasionally pausing to scoff at the gullibility of those who believed that in those specks up there might be worlds not realized, or at the folly of those who supposed that by patient and laborious research a time would come when not the motions and governing forces only, but the very chemical constitution and details of structure of those distant bodies might to mankind become intimately born.

Astronomers are beginning, or only half beginning, to contemplate the possibility of one day communicating with the denizens of Mars. Perhaps we shall be able some day to teach them that there are nearer people than those on Mars with whom they can communicate. The ocean used to separate continents; now it unites them. The vast spaces of the ether separate the worlds bringing apparently nothing but ripples from one to the other; some day it may be found that life is not limited to those visible lumps, and that a possibility of indirect communication exists by processes hitherto undreamt of.

GORRESPONDENCE

HORTON, MICH.—Geo. W. Worth, secretary of the H. H. S., writes that the recent ministrations of Mrs. F. V. Jackson and Mrs. E. P. Beebe have been very satisfactory, and resulted in good to the community in general.

DODGE CITY, KAN.—Amos Wheeler, the materializing, trumpet and independent slate-writing medium, has been the guest of Captain W. H. Strickler and Mrs. Strickler of Dodge City, Kan., during the past two weeks, giving proofs of spirit return through his mediumship.

OAKLAND, CAL.—The California Union Spiritualist association camp-meeting, to be held at Trestle Glen, Oakland, beginning the first Sunday in June and continuing throughout the month, is fully organized. Since it is centrally located, being convenient to San Francisco, Sacramento, Stockton and all northern California, it is expected to prove a grand success.

BAY CITY, MICH.—The twelfth quarterly meeting of the Saginaw Valley Spiritualist association took place at Bay City, Mich., on the 1st and 2d of May, in I. O. O. F. temple. Among the talent were Lyman C. Howe, Martha E. Root, Mrs. Hatfield Pettibone, Mary B. Keeler, W. R. Alger, Dr. Sarah Allen, Ella Grolee and Mrs. Eva P. Hopkins, president of the association.

CANTON, O.—An evidently accidental mixing of two reports from this city occasioned an error, which I am requested to correct. At the opening meeting of the Spiritual Research society, April 11, the speaker was not Owen Meredith, but E. J. Bowtell, who also lectured at the meetings on the following Sunday. Mr. Meredith is a trumpet medium, residing here, but has not given seances or lectures under the auspices of the above-named society.—E. J. Bowtell.

CINCINNATI, O.—A society has been formed here which is known as "The First Spiritual Church of Cincinnati." Its object is to further the usefulness of Spiritualism, disseminate its teachings, etc.; also to strive to create a fund to build a church containing lecture halls, seance rooms, etc., which can then be sub-let to such mediums as desire them; thus having a permanent place to which investigators and Spiritualists can come for communications and seances. Meetings are held at the residence of J. E. Bruner, 1114 Dayton street, every Wednesday night. A circle has been formed to receive spirit communications and manifestations; also a Psychic club for those interested in the higher philosophy, self-culture and development, thought transference and concentration. Meanwhile a fund is being created to inaugurate active work next fall.—Sec.

Naked Pills

are fit only, for naked savages. Clothes are the marks of civilization—in pills as well as people. A good coat does not make a good pill, any more than good clothes make a good man. But as sure as you'd look on a clothesless man as a mad one, you may look on a coatless pill as a bad one. After fifty years of test no pills stand higher than

AYER'S
Cathartic Pills
SUGAR COATED.

DAYTON, O.—Some of the most earnest Spiritualists of Dayton met a short time ago at the residence of Mr. M. V. Nicum, 1551 W. Second St., and organized a society, with Mr. Nicum as president, Mrs. Nicum secretary, and Mrs. John Martin treasurer. Great interest was manifested and much good is anticipated. As nothing succeeds like success, we hope by success to draw out all the good Spiritualists of Dayton and thus achieve complete success. The society has selected Mr. Nicum as delegate to the state convention. He will be accompanied by his wife.—Sec.

MILWAUKEE, WIS.—We have just closed a successful engagement of two months with Mrs. Julia Steelman-Mitchell. Her lectures have been of a deep spiritual character and all given in a pleasing manner. The tests that followed each lecture were good, being principally messages from spirit friends from sealed photographs. We are to be honored during the month of May with a course of scientific lectures from the Hon. L. V. Moulton of Grand Rapids, Mich. This society has just received its charter from the N. S. A., thus doing its part to sustain this worthy organization.—C. F. Ray, Sec. U. S. S.

LIMA, O.—Pleasure added to profit confronted us Sunday before last while listening to Mrs. Mattie Hull upon the subjects of "Spiritualism as a Factor in Progress" and "The Seen and the Unseen." The attendance was not only numerous but deeply interested, and I must say that her illustrations of the scientific aspect of the philosophy were well given. Between the processes of the seen and the unseen there must be analogy, and to establish the same is to prove the widest claims of the defenders of the Spiritual science, which, as she showed by strong logical deductions, is advanced science of the psychical plane. We hasten to acknowledge our gratitude to her for shedding such resplendent light.—W. W. Hawkins.

ATLANTA, GA. — Spiritualism is momentarily attracting considerable attention here. Under the leadership of Mrs. Loe F. Prior and Mrs. Ella R. Williams the Society of Spiritual Science has been doing some effective work. From a membership of only seven a year ago we now have a good-sized society, and meetings, which a few months ago were very slimly attended, are now so large that at times hundreds are turned away from the hall. Mrs. Prior and Mrs. Williams have been called to other fields, and we now have with us Prof. S. W. Edmunds, formerly of New Orleans. We also have a Ladies' Auxiliary of considerable proportions, who meet once a week and are of great benefit to the society. Under their direction some enjoyable entertainments have been given.—W. N. P.

A TEST SEANCE.

Mrs. L. A. Frazier of Mattoon, Ills., writes that on the evening of April 22 her son-in-law, H. F. Coats, gave a test seance at the home of the city electrician.

Thirty-four persons composed the circle. As a preliminary the medium's coat sleeves were sewed to his pants. He was then seated between two skeptics and the lights extinguished.

A music-box, weighing 19 pounds, which had been previously wound up, while playing began to float over the heads of the sitters. Then a guitar was lifted over and played upon. Finally the trumpets raised aloft and gave forth messages to the sitters.

All were astounded at the results, and a number of new converts to Spiritualism were made.

NEWS NOTES.

The St. Louis Spiritual paper is no more.

Boston has 20 Spiritual meetings in operation.

E. B. Helm lectures at Dayton, O., during May.

Dr. A. W. S. Rothermel is in Kansas City, Mo.

Mrs. S. Cowell is holding seances at Oakland, Cal.

W. H. Bach will spend the summer at Cassadaga.

C. L. Willis speaks at Fitchburg, Mass., May 30.

Theo. F. Price lectures in Buffalo, N. Y., this month.

Dr. Harlow Davis has returned to New York city.

Mrs. Dr. Jas. A. Bliss has removed to Watrousville, Mich.

Annie Lord Chamberlain is convalescing at Pomona, Cal.

Dr. Louis Schlesinger is giving readings in San Francisco.

Mattie E. Hull will be in Grand Rapids, Mich., during May.

Mrs. Julia Steelman Mitchell closes this month in Missouri.

Mr. F. A. Wiggins is lecturing at the Boston Spiritual Temple.

Ben M. Barney is holding Sunday meetings in San Diego, Cal.

Dr. J. H. Mendenhall of Muncie, Ind., desires lecture engagements.

Mrs. Dr. Wyant may be addressed at 617 Erie street, Toledo, O.

Rev. J. C. F. Grumbine will be at Princeton, Mo., May 16th and 23d.

Camp Progress, Upper Swampscott, opens June 6th and closes Sept. 26.

Mrs. Jennie Hagan Jackson lectures in St. Louis, Mo., during this month.

Hatfield Pettibone and wife will be in Port Huron, Mich., the coming week.

Dr. George A. Fuller is lecturing for the Church of the Spirit at Springfield, Mass.

Mrs. Loe F. Prior is doing effective missionary work in Georgia and Alabama.

Rev. Marguerite St. Omer Briggs has removed to 2110 Eastern avenue, Cincinnati.

Mr. E. H. Tuttle of the Banner of Light is budding as a full-fledged test medium.

The California State Spiritualists' association has already issued sixteen charters.

Dr. H. C. Andrews may be addressed at Bridgeport, Mich., for lecture engagements.

The Massachusetts State Spiritualists held a convention at Lynn on the 4th of May.

Mrs. E. R. Davis, a prominent Spiritualist of Putnam, Ct., has passed to the beyond.

Mrs. E. Bachman has been elected secretary of the First Spiritual church of Cincinnati.

The slate writing medium, Fred Evans, is at present giving seances in San Francisco.

Prof. H. D. Barrett lectured before the Ladies' Industrial society, Boston, on the 29th ult.

Judge A. H. Daley has been lecturing before the Fraternity Hall association, Brooklyn, N. Y.

Mrs. M. T. Longley has been elected president of the Independent Aid of Los Angeles, Cal.

Mr. and Mrs. Greenmyer will conduct a serial meeting at Lincoln Inn Court, Cincinnati.

During this month Mrs. Maggie Waite gives tests at Army and Navy hall, Cleveland, O.

The Boston Spiritualists hold a May festival this (Saturday) evening at the Boston Music hall.

The San Francisco Society of Progressive Spiritualists has elected W. M. Rider as its president.

Dr. J. M. Peebles is taking a trip through Thibet and Persia to study the laws of those countries.

Jas. G. Clarke, the "poet of the people," is very ill. He is at present residing in Pasadena, Cal.

During May Prof. Wm. Lockwood and E. W. Emerson will serve the Berkeley Lyceum, Boston.

Mr. and Mrs. G. W. Kates lectured and gave good tests at Geneva, N. Y., on the 3d and 4th of May.

Mr. and Mrs. Carlyle Petersilea are giving high-class musical entertainments in Los Angeles, Cal.

Pioneer, Tex., has a new Spiritual society, with F. C. Lilley as president and Chas. Allen as secretary.

Lyman C. Howe spoke at the quarterly meeting of the Saginaw Valley (Mich.) association, May 1 and 2.

Mr. H. D. Barrett has been elected honorary member of the Progressive Spiritualist Society of San Francisco.

A reorganized society of Los Angeles, Cal., known as the Ladies' Harmonical Aid, elected Mrs. J. R. Hixon as president.

Dr. John C. Wyman is officiating as chairman at the Fraternity of Divine Communion, 497 Franklin ave, Brooklyn, N. Y.

Mr. W. V. Nicum is doing good work at Dayton, O., by his unrequited labors in the Spiritual field, both as lecturer and organizer.

The South Side Spiritual Society of Springfield, Mo., was entertained recently at the residence of Mrs. H. O. Hawkins of that city.

Fred Evans recently gave a public slate writing seance at Golden Gate hall, San Francisco, under test conditions, that astounded skeptics.

The St. Louis Dispatch of April 25 reports an able defense of Spiritualism by Professor W. F. Peck in reply to an attack by an orthodox minister.

The Pacific Coast Camp Meeting association will hold its first session at Trestle Glen, Oakland, Cal., during June, beginning the first Sunday.

Mr. J. E. Bruner of 1114 Dayton St., Cincinnati, has opened his parlors to the Wednesday evening circle meetings of the First Spiritual church.

Among the recent deaths in our ranks are W. H. Cole, Capt. W. Bulene, James Davis, Dr. J. H. Field, Mrs. Adeline Brown, William Liddicoat.

The Spiritualists of Maine, New Hampshire and Rhode Island are making preparations to hold state conventions for the purpose of organizing.

A. Markham, a prominent Spiritualist of Clarksville, Mich., passed to the beyond on April 9—funeral at the home and Mrs. A. E. Sheets officiating.

Mrs. General Tom Thumb addressed a Haverhill, Mass., Spiritual meeting on April 25. She expressed her high appreciation of the truths of Spiritualism.

Effie F. Josselyn of Island Lake, Mich., has been re-elected secretary of the camp association that holds its summer session at the above-named lake.

San Antonio, Tex., has a medium—Miss Anna Martin—who is developing into a second Eusapia Paladino in point of remarkable occult manifestations.

The annual meeting of the Mahoning Valley Spiritual Association was held at the home of Mr. and Mrs. E. Hawley's on Sunday, May 2, 1897, at 10 a. m.

A Perfect
Infant Food

Gail Borden
Eagle Brand
Condensed Milk

A PERFECT SUBSTITUTE FOR
MOTHERS MILK. FOR 40
YEARS THE LEADING BRAND.

"INFANT HEALTH" SENT FREE.
N.Y. CONDENSED MILK CO. NEW YORK.

On April 30 Mrs. Briggs, Greenamyer, Heckman, Carpenter, Jennings and Fowler tendered Mrs. Holland a benefit seance at Douglass Castle hall, Cincinnati.

The New York Thought-Exchange meetings held at Mrs. M. E. Williams', 232 W. 46th St., on Wednesday evenings, will be continued through the summer season.

Mr. Fred R. White and Mr. C. R. Davis of Minneapolis have made San Antonio, Tex., their home. They will organize an order of the Magi society in that section.

Samuel F. Thompson and Laura Duval Horne of Tacoma, Wash., were married on the 12th ult. at Pettis hall, Seattle, in the presence of a large concourse of the friends.

Oakland, Cal., has organized a new campmeeting association with the following officers: J. S. Loveland, president; Thos. Ellis, vice; R. L. Bernier, sec.; M. E. Van Luven, treas.

Lynn, Mass., has two flourishing spiritual societies, which are doing effective work among the unbelieving, Messrs. James and Kely being the leading lights in society affairs.

The constitution of California gives the State Spiritualists' association the exclusive right to ordain ministers. Local society ordinations are therefore illegal and can not be recognized by other local societies in any part of the world.

ORDER OF UNITED ESSENIANS.

The Essenians existed long before the Christian era, and many of the early Christians were members of the order. A small book, now out of print, bears the following title: "Important Concealed Information, obtained from an old manuscript found in Alexandria, which shows that Jesus in a trance was taken down from the cross, brought to life again and in reality died six months after, within a secret religious society called Esseer Brethren, of which he was a member. A manuscript for Freemasons." The modern society, however, is not founded on the ritualistic principles of their ancient brethren. The modern Essenians are a body quite numerous, based on a beneficiary plan of assistance in time of need. Women are admitted. "The Essenians, Their History and Doctrines," by Christian D. Ginsburg, was published in London in 1864.

A higher law often enthrones the modest and unassuming to the discomfiture and disappointment of the proud and envious.

THE OCCULT.

PSYCHISM.

A STRANGE POWER WIELDED BY TWO FRAIL WOMEN.

Famous Savants Make Severe Tests But Fail to Prove Fraud.

Paris has recently again been stirred by the wonderful seances given by Mme. D'Esperance and Mlle. Eusapia Paladino. Among the notables who vouch for them are Prof. Lombroso and M. Prudhomme, men of world-wide fame as scientists and investigators.

Among others whom Eusapia had convinced of her occult powers, previous to the above, were the Russian counsellor of state, A. Aksakoff, who later published a Spiritual magazine in consequence; Wagner, the zoologist; Count d'Gramont; Baron de Watteville and Col. de Rochas—the latter still having sittings with her.



EUSAPIA PALADINO.

Recently a committee of French savants, consisting of M. Dariex, editor of the *Annales de Sciences Psychiques*; Count d'Gramont, Colonel de Rochas, M. Sabatier, the Baron de Watteville, and M. Maxwell, a lawyer of Limoges, arranged for a test sitting with her. This test took place in a drawing room at Colonel de Rochas' villa. M. Sabatier, who is a skeptic of skeptics, stood behind Mlle. Paladino, holding her hands firmly in his own. He allowed her finger tips only to project beyond his own.

Under these circumstances Eusapia was asked if she could affect by the simple imposition of hands without contact, a small weighing machine which M. Sabatier had brought with him. She then joined in a point the fingers of both her hands. She placed them first to the right and then to the left of the machine at a distance of one and one-fifth inches. Then she seemed to concentrate her will upon the point she had formed with her hands. She indicated by a slight motion a movement downward.

Although she was not touching the scale it went down and then rose. There was no movement of the table on which the scale rested. M. Sabatier says it was impossible for Eusapia to have touched the scales. This experiment was conducted in a room where the light was brilliant and where the observers were so numerous and so located that the young woman was observed from every point.

When, at M. Sabatier's request, after he had placed himself opposite to Eusapia and the weighing machine, the woman moved her hand horizontally instead of vertically, and the entire weighing machine moved from the ta-

ble and seemingly cast itself upon the floor some distance away. There were absolutely no confederates, and every person in the room would have been glad to have secured even the slightest evidence of fraud.

At another test, in the presence of the members of the committee heretofore named, far more remarkable performances took place. The arrangements as to precautions against fraud were elaborate and painstaking. Every one was on the lookout at all times. One person held the right hand of the woman, another the left, while a third, seated on a low stool, held Eusapia's legs with his own, and placed his left hand over her unshod feet. Suddenly the table commenced to move and rose from the floor. M. Sabatier satisfied himself that Eusapia's knees did not follow it, and held her hand on a system of his own, surrounding her wrist with a ring made of his thumb and first finger. Then he changed places with the man who was holding her feet. Almost instantly the heavy armchair which stood behind her was violently displaced. Music came from a toy piano that stood upon it. Then the curtain that hung over a window recess near by swelled out until it was all about the face of M. Maxwell, who was sitting at Eusapia's left.

M. Maxwell states that there seemed to him to be something hard behind the curtain. The three men who were holding Eusapia in the manner described state positively that she did not move. Then the armchair rapped three times on the floor. Notes were heard from the toy piano, and a moment later the instrument floated over M. Maxwell's head and placed itself upon the table.

A WEIRD LIGHT.

M. d'Gramont saw the light on this piano as it passed in the manner described, and said it seemed to him as if the curtain went with it and the two were held together by a hand. M. Maxwell felt a vigorous touch on his back. M. Dariex felt an entire hand resting on his head while he was holding the feet of the young woman. Immediately the piano rose from the table and descended again with a loud noise. A cold draught, directed from Mlle. Paladino's head, made M. d'Gramont sneeze.

Next, M. Maxwell was pinched under the right arm, as he sat next to Eusapia, holding her left hand. The piano then rose from the table again and came down on M. d'Gramont's head. M. Sabatier, who was holding the woman's right hand, felt a violent pinch upon the left shoulder. Eusapia now seemed to be in a trance-like state. The curtains came from the recess to the table. The young woman's chair then rose slowly from beneath her, came up over her left shoulder and lighted, upside down, on the hands of M. d'Gramont, resting the top bar of its back on the knees of M. Sabatier. The curtains then descended upon M. d'Gramont and enveloped him all about. Mlle. Paladino's legs, arms and body were securely held every moment. It was absolutely impossible that there could be a confederate. The woman herself could not move.

The conclusion of its test was perhaps its most dramatic feature. The three gentlemen mentioned were holding Eusapia with firm grasp, when, all at once, the woman and the chair, despite all efforts to detain, rose from the floor to the top of the table, and rested thereon. The instances quoted are fair samples of the demonstrations of power that Mlle. Paladino has given. To thoroughly appreciate the real meaning of these tests it must be constantly borne in mind that the men who have sought to fathom the mystery, and absolutely failed, have been those whose names stand among the first in the scientific world, M. Prud-

homme Sully says: "It is a phenomena for which I can account by no ordinary physical law."

THE SECOND WONDER.

The second of these women of whom Europe is talking is Mme. D'Esperance. Ever since she can remember she has in a measure lived apart in feeling from the majority of her kind. She saw at a very early age, she declares, figures and faces that were invisible to others, but to her seemed exceedingly companionable. Her parents punished her for neglecting the duties they gave her to perform to watch these dream people of whom she tells. The family doctor, when she told him of her "visions," sadly said to her that he had known of persons who had seen such things, but that they were mad. This feeling of impending madness haunted her until after her marriage. Then she learned that she was the possessor of what the scientists declare is a mysterious occult power, not to be classed with any of the theories and isms that find devotees in so many places.



MME. D'ESPERANCE.

The most remarkable feature of Mme. D'Esperance's demonstrations is the seeming absolute proof of what has been considered the theory of dematerialization, or the disappearance of a portion of a living human body. Of this fact she has convinced no less a scientific authority than M. A. Aksakoff, of Russia, who vouches in the strongest terms for the entire truthfulness of what she says concerning her own power. M. Aksakoff is the sternest of the students of the occult. To convince him of a truth it is necessary to prove it over and over again. This is why his utterances have attracted attention.

Mme. D'Esperance says concerning this feature of her remarkable power: "The peculiar thing about this dematerialization is the disappearance of half of my body, a fact which I first learned by accident. My head, or rather the nape of my neck, was giving me a good deal of pain, and I crossed my hands behind my head to support it. My arms got tired in that position, and wishing to rest them on my knees, I found that my legs were gone, and that my hands, instead of resting on my knees, were on the chair. That frightened me a little, and I wished to know whether it was true or if I was dreaming. There was light enough, so I called the attention of the person sitting next to me to the strange situation.

"This person examined the chair and so did four of the others present, and they all declared that only the upper part of my body was really there. The chair had only my dress on it. My arms, shoulders and chest remained in their proper place. I could speak, move my arms and head, drink water and even feel my legs, though they were not there. During all this time shadowy forms came and went. I think

this strange state of affairs must have continued for about half an hour, quite long enough for me, as I did not know if I was ever going to get back my legs and be able to go home, a doubt that made me very nervous."

In discussing this experience, M. Aksakoff calls attention to the additional fact that Mme. D'Esperance never goes into the trance-like state as does Mlle. Paladino. He declares that partial dematerialization is much more frequent than science is led to expect possible, even though the disciples of occultism have heretofore doubted that dematerialization exists at all.

PROPHETIC AND INSPIRATIONAL POEM

By the medium John F. Coles in 1855, when asked in conversation "What is electricity?" the following acrostic was rapidly written in answer. S. H. B.

ELECTRICITY IS THE BREATH OF GOD.

Electric essence permeates the air,
Lighting the heavens with its brilliant glare;
Encircling planets in its strong embrace,
Controlling all the elements of space.
Tis this that sways the immortal mind—
Refines and elevates all human kind.
In this the angels find their greatest light,
Celestial source of God the Infinite;
In vain doth man his secrets strive to know;
Time nor eternity can all its wonders show.
Ye minds impressive, whose great spirits yearn
In nature's face her attributes to learn:
Shut off the gross, the dark, external view,
The vain and selfish, and behold the true.
Heaven is a flower to full perfection grown,
Earth is a bud that's not yet fully blown;
Both are the offshoots of one parent stem,
Resting like jewels in God's diadem.
Earth seems fairest when by heaven embraced,
As pearls show purest when by rubies placed.
The height of pleasure is when pain is not,
Heaven is nearest when earth is most forgot.
Of this be sure, that when celestial fires
From heaven fan thy soul's desires
God speaks to thee; as when the gentle dove
On Jesus' head descended from above
Divinely laden with Jehovah's love.

KNIGHTS OF THE RED CROSS OF CONSTANTINE.

Knights of the Red Cross of Constantine and appendant orders. Initium sapientiae Amor Domini. The tradition is that the order was founded by Constantine the Great A. D. October 28, 313, as a memorial of a divine miracle which affected his conversion to the Christian faith and also as a reward for the valor of certain soldiers. It is not definitely known when the order was restricted to Masons. It has had a checkered record. There is a good record since 1788. The Imperial Council of Illinois was organized in 1872 by direct authority from England and confers six degrees, working three and making three official. In Maine the order is Knights of the Red Cross of Constantine, and Knights of the Holy Sepulchre and St. John. There are Imperial Councils in other states. The Sovereign Grand Council of the United States has a broken record of its triennial meetings, and some of the state imperial councils are not in harmony with it.

FOR SEASICKNESS

USE HORSFORD'S ACID PHOSPHATE.

Dr. J. Fourness-Brice, of S. S. Teutonic, says: "I have prescribed it in my practice among the passengers travelling to and from Europe, in this steamer, and the result has satisfied me that if taken in time it will, in a great many cases, prevent seasickness."

The Camp Meeting At

LAKE PLEASANT, MASS.

This popular campmeeting opens Aug. 1st. President A. H. Dailey will deliver the opening address in the forenoon, to be followed by Dr. C. W. Hidden in the afternoon.

Among other talent engaged for the season are Prof. H. M. Lockwood, Mrs. T. U. Reynolds, Edgar W. Emerson, the Ladies' Seubert Quartette, Bradley Newell, the Vermont healer, Mrs. Alice Newell Hunt, R. E. Fowler, Samuel A. Cheney, Geo. B. Sanborn and Anna Lewis. For particulars address Albert P. Blinn, 603 Tremont St., Boston, Mass.

BRAIN THEORIES.

I have read with pleasure the suggestions of Dr. Ball as to a triple brain, but I do not find in them anything essentially new to be announced as a discovery in physiology.

That the ganglionic nervous system is the source of the development of the body and has its headquarters in the solar plexus ought to be a familiar truth to every enlightened physiologist, though they may not have attached as much importance to this truth as it deserves.

Dr. Ball seems to exaggerate the importance of the solar plexus beyond the limits of sound physiology, for it is well known that the entire ganglionic system is entirely involuntary in its action, and that all thought and voluntary action proceed from the brain, and cease when its action is arrested by pressure, coma or congestion.

The only explanation of the mental relations of the solar plexus is that given in my system of sarcognomy, which shows that the central or epigastric region (below the sternum) corresponds with the ideal and sensitive region of the brain, where the front and middle lobes come together. Consequently it is closely associated by sympathy with the phenomena of somnambulism, trance, mediumship, psychometry, etc., so closely that these phenomena may be produced by impressions on the body at the seat and its greatest sensibility between the sternum and umbilicus, where a blow is most effective, as was shown when Corbett was knocked out by Fitzsimmons.

This region of physical and spiritual sensibility on the body corresponds with the portion of the brain which may be located externally an inch and a half behind the brow and the exterior angle of the eyelids. It also sympathizes with the pineal gland, which has a very important influence on the cerebrum.

The knowledge of this psychology is valuable to Spiritualists, mesmerizers and hypnotists, for by operating on the epigastric centre they may produce many of the phenomena of somnambulism, psychometry and spiritualism, and established intimate sympathies with the subject. There has never been any explanation given of this subject except in my Anthropology (now out of print), the Journal of Man, and "Therapeutic Sarcognomy," which shows how to operate on the human constitution by magnetism and electricity.

The cerebellum I have shown, differs from all other structures, being intermediate in character between the cerebrum and the ganglionic system, which has its center in the solar plexus. It has no psychic functions, but sustains the organic life of the body, which is feeble when the cerebellum is small. It co-operates with the solar plexus in producing materializations.

The most efficient treatment the

healer can give his patient is by placing his hand around the basis of the brain at the junction of the head and neck, by which he reinforces the cerebellum and sends a current of life through the body, especially to its lower portion.

I had long been teaching these things to my students, when I received a remarkable communication (fifty years ago) from the late Dr. Spurzheim, the most eminent anatomist of the brain, confirming my views. It was singularly expressed in abbreviated Latin.

The anterior portion of the cerebellum (called the Pons) which the col-

leges do not profess to explain, may be reached through the lower part of the jaw. Hence when we place one hand around the junction of the head and neck, and the other on the lower jaw, covering the lower lip and chin, we send a powerful influence through the body, producing warmth, breaking up a chill, and deepening the respiration.

JOS. RODES BUCHANAN.

San Jose, Cal.

The Psychometric Dictionary is the book that is having the most calls just now.



LAKE PLEASANT: HEADQUARTERS BUILDING.

THEOSOPHICAL.

Professor John Mackenzie of Spokane, Wash., received a letter stating that Mrs. Annie Besant, the Countess Wachtmeister and Mrs. Willson, Theosophical leaders of London, had started on their American tour, comprising six months of lectures. They will first make a tour through the southern states, coming west by the Southern Pacific railway. During the following week they will be in San Francisco. From San Francisco they go to Portland, thence to Seattle and Tacoma, and thence to Spokane, remaining in that city from the 3d to the 6th of June, inclusive.



LAKE PLEASANT: TEMPLE OF NEW AUDITORIUM.

spirit power, and it restores from the wastes produced by voluntary action. Absolute repose is necessary to its restorative power.

It has also different times from the voluntary system which is most vigorous in the first half of the day, while the interior organic life is most vigorous in the evening and at night until about 3 a. m. Spiritual meetings are therefore more successful in the evening than the morning.

The psychic and physiological functions of the brain are but little known in the colleges on account of their dense materialism. Indeed they do not profess to know anything of its

On this tour Mrs. Besant will give some of the results of latest scientific investigation co-operative of Theosophy, the human aura, and thought forms. Her lectures are enhanced in interest by the use of the stereopticon, the photographs of these scientific achievements being thrown on a large screen before the audience. One of her lectures, "A Glimpse Into the Unseen Universe," has attracted great attention wherever she has delivered it. Professor Mackenzie also received a letter from Countess Wachtmeister, which said that they had been receiving flattering receptions wherever they have appeared, and that the Theosophical movement is spreading rapidly.

Regarding these remarkable women Professor Mackenzie said:

"Mrs. Besant is one of the most intellectual women of the nineteenth century. She has a profound knowledge of all societies, and holds nine diplomas from the leading scientific institutions in Europe. Her whole life has been devoted to the advancement of humanity. She lectured for many years in conjunction with Charles Bradlaugh, M. P., and devoted herself to organizing social forces for social advancement with Bradlaugh. But during that time she was a materialist, not entering the Theosophical movement until 1889, when she was appointed by Madame Blavatsky as her successor upon the death of the latter in that year. Mrs. Besant is in proof and in fact the head of the Theosophical movement, and not Mrs. Tingley, who is a self-constituted representative. Mrs. Besant has a powerful, magnetic presence, and is a most eloquent speaker, charming audiences wherever she appears.

"As to the other members of the party, Mrs. Willson is a London lady who has been associated with the movement for many years. She is a lady of independent fortune, and has done excellent work for the good of the cause. She is not much of a speaker, but is an excellent organizer. The Countess Wachtmeister is known all over the world. She appeared here last year and attracted much attention by her lectures. Mrs. Besant is a cousin of Sir Walter Besant, the novelist, and in England attracts almost as much attention as any orator, either male or female."

WHOSE IS IT?

In April 24th issue of Light of Truth is noticed the reappearance of that pathetic poem, "If I Should Die Tonight." It is not generally known that this beautiful inspiration, which has for the past twenty years periodically found its way into the poet's corner of the secular press, and which has been classed as a fugitive gem of some anonymous writer, was in fact written by Mrs. Annie O. Sefton, a lady who was at the time of its composition a confirmed invalid, having for some years previous suffered from a complaint which confined her to her couch and from which she never expected at that time to recover.

Occasionally the poem has been published with her initials, A. O. S., attached, but rarely has full credit been given to the author, who was until recently living in the city of Boston. Mrs. Sefton is today a pronounced Spiritualist, although she was not at the time of its production.

Some years ago the poem was feelingly quoted by the late venerable Dr. Bartol in his last sermon before he retired from his long service in the ministry at Boston, and only a few months before his spiritual departure for those higher fields of human activity in the immortal realms.

H. A. HANCOX, C. E.

28 State Street, Boston, Mass.

*** Will you have the kindness to give Mrs. Bessie Aspinwall credit for the poem published in recent issue entitled, "If I Should Die."

S. N. ASPINWALL.

Minneapolis, Minn.

[We published the poem on its intrinsic value, not knowing who the author was.—Ed.]

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A HOMILY ON CONSCIENCE.

Conscience, since Aristotle 2,300 years ago analyzed it, has been decaying, and today conscience is dead. It is resurrected only upon the mounds where love, neglected opportunities and pride lie buried. The wrong doer here finds the sword that pricks a dead conscience and wakens it to remorse. The despoiler here renders unto his own Caesar. Before the bar of death the judge that judged unjustly becomes his own accuser. Here petty tyrannies the stings of slander, the pollution of virtue and the wastes of life on ground common and enriched by the mouldering forms of clay, reach out together toward a pitiless firmament that mocks while it receives their supplications. There would be no regret upon viewing the signet of death if the mockeries of life were not its paramount features. The influences of the world are made up of dominant thought arising from a wrong basis, hence conscience is dead. A dead conscience is at the apex of the pyramid of prosperity, a most strange anomaly. The great god of today is the Dollar. Honor, virtue and sobriety are of little value in the market of sordid ambition. To keep within the law does not mean that a man may not murder with impunity.

The most heinous crimes are those for which there is no law of man to apprehend or correct. The avenues along which conscience moves the freest to its destruction are entirely lawful, as the world goes. Men hoard vast fortunes in obedience to the fetish of the Dollar worship, and they do it with the spur of ambition to outshine others in their accumulations. This sounds the knell of conscience, for it breeds rapacity, and rapacity knows no conscience. The power of rapacity is the dominant power of the commercial world, upon which rests the moral, intellectual and spiritual systems of thought. Commerce is the base of the pyramid, and aggrandizement reaches from this to the dead apex. As in the past the tribute of a nation fell at the feet of a king, so now the tribute is paid to those who make kings and control them. The power to control men's consciences does not always belong solely to the despots whom the grace of God has annointed. The path from Feudalism to the commercial Nihilism of our day is strewn with the same wreckage and paved with the same material as that over which the despots who made history in the past drove their chariot wheels and hoofs of iron. Ethical conduct as it relates to the struggles of civilization springs from the first shock that intellect received, which produced cunning and a lie. The Genesical story of the fall of man is responsible for this. The long line of sequences is legitimate. We can not expect a rational conscience in a heredity from Adam.

The mighty work that the Spiritual philosophy is destined to perform is to be seen in the decadence of our na-

tional conscience. The still small voice of the spirit is rarely heard. The gentler amenities and the power of silence, while being the vital and eternal verities of life, are not dominant as yet in the conscience of the world. It is only in the realization of the potency and persistency of life and of the compensatory laws of the universe that the mind emerges from the slough.

And this is the mission of Spiritualism in the world. It is here to raise men and women above their environment by teaching them the fallacy of their modes of life. It is here to revivify the mouldering conscience, to spiritualize the anxious quest of aspiration and to make sure to their minds the deathlessness of memory. Most people want to be good; they are better than their surroundings, their creeds and their thoughts. Spiritualism then is conscience on the move toward the upper instead of the lower phases of being. It is the hope and light of the world. It gives back to us all that is eternal in the wastes of life. It mirrors self to the soul and unmask the deceptions of the world.

PROF. OLIVER J. LODGE'S CONTRIBUTION TO SPIRITUALISM.

It is always a pleasure to draw from those sources of gratification which abound in the confirmation of our grand philosophy by the eminent minds of the scientific world. The antagonism of old still persists but the asperities are softened down. At least the attitude of the opposition in scientific circles is respectable and it is not considered an unusual thing nowadays for the Spiritualist press to chronicle the conversion of a scientist and give its readers the views of such an one. In this respect, therefore, the lecture of Prof. Lodge, which the Light of Truth this week reproduces, is comparatively unimportant, but as it relates to an inherent worth which it carries within itself, it is of great importance and will bear close reading. No cautious mind would hastily disparage the conclusions of Prof. Lodge, and when he avows his belief in spirit return and communion because the facts have been brought home to him through strictly scientific inquiry and research, it is well for the sticklers against the verity of these phenomena as resting upon a scientific basis, to pay heed and reconstruct their opinions. Prof. Lodge is not the first scientist to stand out for the scientific basis of Spiritualism. Profs. Mapes, Hare, Crookes, Flammarion and many others have taken the same ground. But Prof. Lodge gives us a fresh, crisp and intensely interesting resume, valuable alike to the Spiritualist and the inquirer. It is simply an added testimony to the long line of witnesses who have been compelled to accept these facts, which are of such tremendous import as to shake and overturn nearly every hypothesis of life and destiny.

THE PENALTY OF GREATNESS.

Capacity, judgment and will, in their harmonious action and equalization, are the essentials of greatness. In looking over the lives of men who have wielded the affairs of the world, how few there are who have possessed these qualities in their entirety! One man may have capacity, but no judgment or will power; another may have will and capacity, but no judgment; another may have capacity and judgment, but no will. The combination is strikingly variant in different men and yet such have at times performed great services for the state and have been classed amongst the benefactors of mankind. All leaders of thought have lived on the peaks and crags of the wind-swept mountains of life, and because of their exposure and prominence have ever been the targets for the javelins of a thoughtless multitude. Did

not Socrates, with whom no man of ancient Greece could be counted a peer, drink the hemlock because he taught sedition? Greece, mighty in her prowess, was weak enough to let the fate of Agamemnon be a better one than that of Socrates.

Cicero, the greatest orator of Rome, who was hailed by Cato as the "Father of his country," offered his neck to the sword of his executioners. Brutus was no more the lagoon who slew Caesar than was Antony the tool of despots that cut off the life of Cicero. Plato the great pupil and contemporary of Socrates, had to fly from Athens for his life. Voltaire was so great that only one man in Europe was deemed wise enough to read his best manuscript, and yet no character in history has been more wantonly assailed, misunderstood and execrated. Heroes have always been exalted and then fed the shambles with their blood. Philosophers have burned while the frenzy of the populace added fury to the flames. In fact a search of history down to the last century will show no single instance where a truly great man has escaped persecution.

WE APPRECIATE COURTESY.

The Syracuse (N. Y.) Herald, commenting editorially on the recent state convention of Spiritualists held in that city, says: "In that Spiritualism is vitally a champion of immortality and of progression in the moral state it is distinctly religious, while ethically the doctrines held by the great mass of Spiritualists are broad and elevating." Speaking of the means of disseminating the truth of Spiritualism it goes on to say: "As thirty or more newspaper journals or magazines devoted to Spiritualism are supported in this country, with as many more in Europe, it is certain that the number of avowed Spiritualists is many millions, while a great multitude of people in every country have more or less belief in the substantial truth of the principal doctrine of Spiritualism."

After giving a long list of distinguished scholars and philosophers who are avowed Spiritualists, the article closes with reference to the evils besetting the movement in the following fair and courteous manner: "The frauds of charlatans are not to be charged up against conscientious Spiritualists, and most of them are such. These frauds, of course, arouse to caution in accepting apparent spiritist or psychic phenomena, but there are more things in heaven and earth than are dreamed of by the average philosopher, be his name what it will."

We are always glad to record an intelligent and dispassionate review of Spiritualism by the newspaper press. The pity of it is that more of them don't exhibit the backbone of the Syracuse Herald. To deal with an unpopular truth requires great moral stamina sometimes, and it is safe to say that much of the senile ridicule of the newspaper press touching Spiritualism arises from a broken down moral conception on the part of the writers and editors. Many editorial writers on the great dailies are well aware of the essential truth, fact and philosophy of Spiritualism, but when it comes to an analysis of these facts in their columns their moral backbone oozes out in driving idiosyncrasy or a worse ridicule, while on the other hand, if the subject be an analysis of a prizefight, the tariff or the duties of a legislature, they are as wise as owls.

What are we to think of teachers who teach the world that Jesus was transfigured, while the proof is wanting, but deny that their own mothers may be transfigured, and the proof within their means of obtaining? There is an old Greek apothegm that "In the presence of human stupidity even the gods stand helpless."

SCIENCE OF THE BIBLE.

"Hatred stirreth up strifes; but love covereth all sins."—Proverbs, x, 12.

It seems hardly necessary to comment on this, as it is measurably self-explanatory and self-evident. Yet it is subject to higher definition than the ordinary because truth is infinite. Not only as revelation added to present knowledge, but as more light upon that which is already known. No single truth is limited to a boundary line unless it is of matter or relative. Every one outside of this has a fourth dimension—a centre of gravity—to which the mind is enabled to penetrate in comparison to its vibratory force. There is no limit to this centre, and we may go on eternally finding more truth concerning it, thus gaining a higher understanding of it forever.

Every one knows that demonstrative hatred stirreth up strifes; but not every one knows that suppressed hatred also has its effect on a victim. That is a higher knowledge of an old or known truth. Science teaches this and proves that "thoughts are things." Silent or suppressed hatred, therefore, while it may not lead to external manifestations between parties, has its dire effect in other ways. It produces uneasiness in the victim—often insomnia—but it also vitiates the blood of the generator, and in due time neuralgia, sciatica, scrofula, cancer and other blood diseases, accompanied by pain, begin to manifest, and the suffering caused others reacts—returns to its owner—thus putting a temporary quietus on his emotions and acts as a neutralizer of the evil done to himself. This is repeated as he again generates hatred, or malice.

Now, love has a similar philosophy—subject to a higher analysis than generally known. Besides covering up sins or generating good feelings, love has a deeper significance. Like hatred it has its silent effect, and may cure or bless, inspire or becalm the one to whom it is directed. Its reaction is compatible with its sweetness. Instead of vitiating it purifies the blood of the generator or creator; restores the diseased to health; relieves the suffering from pain, and blesses with happiness in the end, or as the causes (produced by love waves) ripen into effects.

Such is the higher science of the above extracted scriptural quotation.

Mediumship is truly the great scientific study before the world, for the reason that in and through these marvelous, inherent and generally latent powers are unfolded every other avenue of human action. We are all being played upon by the etheric and spiritual forces surrounding us. Our personality is hinged to the periphery of a wheel that catches the breezes of inspiration, even as the twigs and swaying branches of trees and waving grain form the reeds of nature's mighty organ. As men get through with slaughter pens, distilleries and politics, they understand this truth.

A few Sundays ago over one hundred convicts in Sing Sing prison in New York partook of the holy communion, five of them were new converts and were baptized. If we were called upon to preach quite a sermon could be gotten out of this text.

Don't be deceived by honeyed words, but note the way they affect you, and hunt up the meaning in the Psychometric Dictionary. That will betray their true inwardness.

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It is not so much where we stand as how we move that counts in the progress of life.

THE CRUSADE.

The crusade is still on, and will make its second attack upon the community this week by the appearance of the second Quarterly—a still stronger and bolder paper than its predecessor.

We have a few of the first edition left which will make good reading for the liberal-minded. These can be had at 2½ cents. Late issues are 5 cents, or \$3 per hundred.

Following are the names of the latest additions to the army of crusaders:

G W Fear, Henry Lovi, J G Corbin, John F Hart, D W Cochran, G L S Jenifer, Mrs M H Wright, Mrs F McBride, C E Tobey, S N Aspinwall, Mrs A M Duncan, Mrs C L Adams, Mary L Burger, Mrs M Baker, Anna Swenson, Mrs Paul Mohr, Mrs A J Brown, Mrs E W Coon, Mrs J A Kenyon, Mrs F R H Babbitt, J F McCarty, Benj G Price, Sarah E Close, Caroline Sparrow, Rosa R Parkhurst.

TOLD BY A CLAIRVOYANT.

The utility of clairvoyance under certain conditions was well illustrated a week or two ago in Hartford, Conn. As reported the case is as follows:

Mr. Samuel Way of that city passed away recently, and before his demise he employed Attorney Timothy E. Steele to look up the title to a well that was on his property, and which the board of health ordered filled up. He gave Mr. Steele the original deeds and other documents relating to the matter. Mr. Steele attended to the business and finished it before the death of Mr. Way. He returned, as he supposed, all the documents to Mr. Way. About a month or two after the latter's death Mr. Way's son in looking over his father's papers missed a certain deed and could not find it. While traveling in New York state on business it occurred to Mr. Way to consult a clairvoyant with the view of obtaining information in regard to the missing deed. The clairvoyant told him that the deed was in Mr. Steele's office among other papers, unknown to Mr. Steele.

When Mr. Way returned to Hartford he called at Mr. Steele's office and told him that he (Mr. Steele) had the deed. Mr. Steele assured him that he hadn't, and that he had given back to the deceased father all the deeds and documents relating to the property when the business was finished. But notwithstanding the assurance Mr. Way persisted in his statement that Mr. Steele had the deed. Mr. Steele could not help noticing Mr. Way's positive manner, and was curious to know the cause of it.

Being pressed as to his reasons for thinking the deed was in the attorney's possession, Mr. Way told him that a clairvoyant in New York had so stated. Mr. Steele was now more incredulous than before, and eyed his caller with the usual owl-like wisdom employed on such occasions by men who know it all; but to satisfy Mr. Way that his information was incorrect and that clairvoyance is a choice humbug, he searched through his papers again and—found the missing deed.

It has become necessary for us to adopt the plan of discontinuing papers as soon as the subscription expires. We sincerely hope our old patrons will not be offended when this rule is applied to them, because it is an impossibility to separate one class of subscribers from another. All must be treated alike, because the list is too large to handle any other way. Please watch the date on your paper and remit before it expires.

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SOMEWHAT ISHMAELITISH, PERHAPS.

It is now forty-nine years since the world was startled by the tidings that alleged communications from the dead, so-called, were being received through some mysterious instrumentality in a little village in western New York. It is not strange that a movement which has shook the ethical and religious ideas of mankind to their foundations should have had for its starting point an humble home. If we consider the contributions to the world's stock of knowledge we shall find that with scarcely an exception they have sprung from the obscure places of human society. Indeed, if we are to accept certain traditions as having any basis in historical antiquity, Christianity had its birth in the manger of a Palestinian barn.

And so it appears that this great movement of moral and spiritual regeneration which today encompasses the bounds of the known world and challenges the scrutiny of savants and philosophers everywhere, had its birth in an humble house and in the midst of the simplest and most primitive of the present conditions of civilization. In this respect Spiritualism has not departed from historical precedent. But while it appeared in its advent or origin in conformity with precedent, it did not nor can it follow precedent in the onward and upward growth of its economy. A reform which involves at once the destruction of a dominant system of religious, secular and scientific education and the organization of society along lines of permanent upbuilding, must necessarily be unprecedented. Such is Spiritualism. It is without parallel except as it teaches the central ideas of the masters of thought, ancient and modern. At the time of its introduction the cerulean spheres of the after life were gorged with men and women who looked for an opportunity to give the lie to the religiosity that had humbugged them regarding the province of death.

On the other hand was a system of materialism whose seed was the disgust of churchmen. Finding the old God to be a myth they flew to the other extreme of superstition and found (?) the potencies of life in the rock and the fish. It was a theology of phantasms on one side and a theology of nihilism on the other. The premise and the conclusion of the old Church and the old Science alike were merely the wings of a dead body. In view of this clearly philosophical arraignment it is a matter of wonder that Spiritualism has met with such violent opposition, and can be accounted for only on the hypothesis of tenacity, as, for instance, a decapitated hen or the severed parts of a serpent. For it is a well known principle of good generalship to keep the center of an army from being broken. But Spiritualism has found no center to the opposition; nothing save these two wings of religious and scientific thought flapping in the wind. Despite the opposition, however, the great cause of the thither world has moved on, and in the brief space of half a century has about quieted the flopping of the wings, and in their place the world of thought is beginning to see the outlines of a structure destined to become the pride and glory of the ages. We no longer hear the old shibboleths of authority. The "Thus saith the Lord" has given way to the promptings of personal conscience animated by love and good will. No more do the Gods on Olympus hurl their shafts at man's temerity, and the thunders of Sinai are drowned in the happy laughter of millions of emancipated men and women who, through the beneficences of Spiritualism have become cognizant of the essential principles of the true life. When spirits began to talk the altars began to crumble.

When an intelligent proposition of the philosophy of life began to play among the cobwebs of man's thought, the toys of his childhood, the fancies and superstitions of his brain, began to melt away.

WILLARD J. HULL.

Mr. Willard J. Hull, whose photograph graces our front page this week, is a well-known lecturer in the ranks of Spiritualism as well as other fields of reform.

Mr. Hull is still a young man, comparatively speaking, though mature in mind and spirit, to judge by his absolutely profound lectures. Few can cope with him in originality of thought and expression, and those who know how to appreciate him feel the power of his logic when listening to his utterances from the rostrum.

Sympathy is a great revelator to both a speaker and an audience. Mr. Hull's sympathy for the cause he espouses invites a wonderful flow of inspiration, and the audience who can sympathize with him, or any speaker, inherits an understanding for the time being that is beneficial. Mr. Hull must be understood to be appreciated, and to know the sacrifices he has made to become one with this movement is to sympathize with him.

It now behooves the hearer to choose, and the wise will add to their wisdom by a respectful hearing when opportunity presents itself.

Outside of his role as a speaker Mr. Hull is a quiet and reserved man; seldom speaks without being addressed and never to find fault with his fellow-man, whatever reasons may exist therefor. He is withal a fine speaker, eloquent, and throws out an influence at times that is animating and healthful to the hearer. He is now open for engagements.

A battle of the giants is about to occur in New York. The two natural elements, air and electricity, are to be arrayed by the wand of the inventor, against steam. The Manhattan Elevated railway of New York is now having constructed, under the supervision of the Electric Storage Battery company of Philadelphia, an electric motor engine which will "try titles" with an air motor engine now being constructed at Rome, N. Y., for the same purpose. The claims for superiority for both systems will now stand a fair chance for consideration by the only test which can establish the relative commercial values—that of actual use. Taking the testimony of competent engineers, both of the railroad and those interested in the new motors, it is evident that steam has about seen its day for interurban traffic.

A MOTOR RUN BY MOONLIGHT.

An account is given in Nature of a motor, intended for delicate experiments in heat measurement, invented by Mr. A. R. Bennett. It is so sensitive that it begins to revolve the moment that it is exposed to daylight, even when the sun is hidden; and in clear weather it will work all night, being affected even by the radiant heat of moonlight. The motive power is due to convection currents set up inside the glass shade with which the instrument is covered. While the glass is not warmed by the radiant heat of daylight or moonlight passing through it, the metal surfaces of the motor are, and the minute differences of temperature suffice to start convective currents.

The ghost of a former forelady of one of the large shirt and collar manufacturing factories of Troy, N. Y., is said to visit the scenes of her earthly labors and has been seen by a number of the employes who in turn have been badly frightened.

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Write Dr. Herbert A. Parkyn, 4020 Drexel Boulevard, Chicago, Ill., and mention the Light of Truth.

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To know when anyone is envious of you is revealed by the Psychometric Dictionary, and enables you to govern yourself accordingly.

MISCELLANEOUS.

THE OAK AND THE ROSE—AN ALLEGORY.

ABBIE F. WATKINS.

Didst thou never, O gentle child, hear the story of the oak tree and the rose bush? Nestle here, then, where the firelight casts its strange, fantastic shadows, and I will tell it thee.

Many years ago, when thou wert but a dream child in the castle built by Fancy in the kingdom of Tomorrow, an acorn put forth a tiny shoot that reached upward through the soil by the side of a mighty river. Just there a babbling brook lost itself among the rocks that stood like sentinels on guard lest the river should bear off on its broad, strong bosom the ferns and blossoms growing upon its banks. A pretty brook it was, and musical. It sang all day to the flowers that grew beside it. It told them all the wonders it saw on its way to the mighty river, and at night, when the flowers slept, it sang its little songs to the pebbles lying in its narrow bed.

The sunshine warmed the tiny shoot the acorn had sent forth, the rain and soil nourished it, and by and by a tiny leaf was seen, and another, and then another, and lo! the acorn beneath the sod had become an oak tree with branches reaching out to the yellow sunshine, and leaves trembling with joy at the kisses of the air and whispering their secrets to the wind in answer to its caresses. Then, one day, an oriole swung for a moment upon its topmost bough, and while resting there dropped a seed from out its beak. The seed fell at the foot of the oak and even as the acorn had put forth its tiny shoot, so did the seed dropped by the wandering bird. The sun warmed and the rain and soil nourished it even as they had the acorn, but behold, the tiny shoot from the seed at the foot of the oak grew into branches and leaves and flowers. Then the children made wreaths of the flowers and crowned their fairest with its garlands. For it was a beautiful red rose.

The oak tree loved the rose and took great delight in her beauty, and the rose thought she never beheld anything so grand and stately as the oak. She sang the songs the brook had taught her. She told the oak the pretty tales the grasses knew, and the loves and life of each flower growing near were repeated to the oak even as they had been told to her. The oak sheltered the rose from the chilling dews of night and saw that the sun shone not too fiercely upon her by day. It made paths by which her slender rootlets could obtain water from the brook, and when the wind blew too roughly and shook the pretty petals of her blossoms upon the ground, they mourned together, and the oak dropped its green leaves and covered them in little mounds, and sleeping therein the petals forgot to long for their old home surrounded by its hedge of thorns upon the rose stem.

At length the time came when the little brook sang no more. The sun was hid by flakes of snow that all day fell softly down upon the earth and covered it with a mantle of dazzling whiteness. The little brook flowed silently along under its icy covering and had no thought save to reach the mighty river and sleep upon its deep, warm bed. Then the rose complained that she missed the babbling of the brook. The flowers were all asleep in their winter beds, the voices of the grasses were silent, and she shivered beneath the caresses of the wind. The oak tree whispered that they knew the songs the brooklet sang, and told her of the coming springtime. He

told her, too, now that the brook was silent, he could hear the voice of the river and wished to learn its secrets. The storm, too, had a story to tell. It had come over the mountains from the sea, and wonderful knowledge would be his if he would but listen. Then the rose sighed bitterly. "The oak no longer caressed her as of old. She wanted to hear again the song of the river and the voice of the storm frightened her with its strength. She cared nothing for the secrets of the brook and the loves of the flowers," and her weak complainings drowned the voice of the wind telling the story of the frozen Northland.

Then the spring came again. The little brook sang its pretty songs; the grasses and the flowers told anew to the rose the story of their loves, but the oak no longer cared to listen. He knew them all by heart, and now he longed to catch the words the birds were singing. The wind was telling of its wanderings and the rain spoke of the newer life throbbing in his veins. Upon the further shore of the little brook he saw a graceful elm. And the elm waved its branches in greeting to him and then seemed to whisper to the river beneath. "Oh, elm," cried the oak, "dost thou know the secret of the river, and canst thou teach it unto me?"

And the elm answered: "The river floweth from the cities of the Past into the sea of Eternity. Thou canst learn its secrets, for they are given unto all who drink of its waters. Thou hast been drinking of the waters of the brook; but now, behold!"

Then the oak tree looked, and O, wonder! he saw himself reflected in the deep waters of the river; and beside him there was the graceful elm; their branches meeting in lingering caresses; and he saw, too, that his roots had reached out into the stream and were quaffing from its waters side by side with those of the elm tree.

And the secret of the river was no more a secret. He understood the language and could interpret its mysteries. He looked up at the stars and longed to know their wisdom.

"Oh, elm," he cried, "dost thou know the wisdom of the stars?"

And the elm answered not, but stretched out her branches toward the oak in silence. Then the oak felt within himself that the wisdom of the stars was the secret of the river, and trembled with his great joy; but as he reached out his arms to receive the caresses of the elm he sighed, for he had thought of his poor rose whom he still loved and who loved him; yet knew nothing of the secret of the river or the stars. And he was sorrowful. Then the elm said:

"Oh oak, thou canst not bend unto thy rose, neither can thy rose attain thy height. Thou canst shelter her from burning sun and chilling air at night; but thou canst no longer be content with song of brook, neither canst thou find her reflected in the waters of the river. See; I wait to caress thee and to receive thy kiss. Look upward, see the spirits of the air clad in their fleecy robes that men call clouds and learn the lessons they shall teach."

When the rose heard the voice of the elm she cried in anger: "What hast thou, O elm, to do with the oak? Thou art upon the further side of the brooklet, and the oak is mine. For these many years hath he loved and sheltered me and praised my beauty. And I have sung to him the little songs the brook has taught me and told him the loves of the flowers and the tales of the grasses. Even now I wait to tell him what the butterfly learned of the violet. Why should you speak of the wisdom of the stars or the secret of the river and the spirits of the air? I know naught of them. Oh, my oak, be content to lis-

ten to song of brook as in the olden days, and hearken not to voice of elm; and search not after those wanderers, the spirits of the air."

And the oak was greatly troubled. He could not pain the rose that for many years had nestled near his heart. He had sheltered her from burning sun and chilling storm. Was it not from his bough the oriole had dropped the seed that had grown into his beautiful rose? Had they not listened together to song of brook? Had he not mourned with her when the wind had taken her pretty flowers, and had he not covered them with his leaves? But now he had learned the secret of the river and the wisdom of the stars, and his roots were interlocked with those of the elm tree beneath the waters of the babbling brook. He could not move his branches without touching the graceful arms of the elm, and the touch filled him with a strange, new life; yet that life was pain to his rose, and her he could not pain. Thus the oak tree pondered and forgot to return the kisses of the sunshine or the caresses of the wind. Until at night, when the rose was sleeping, he looked up and saw above him a Spirit of the Air, and he cried in his great pain: "O cloud, I drank of the waters of the river and learned its secret, and lo! the secret of the river is the wisdom of the stars; and the wisdom of the stars is the language of the elm. Yet I may not speak it, neither must I hear it. Tell me, thou who hast traveled from the stars to the source of this mighty river and knowest all things, why have I learned this secret and this language if it be not given unto me to speak or to hear?"

Then the Spirit of the Air answered the moaning of the oak; "Thou foolish oak, dost question the wisdom of the stars? Dost long to know why the secret of the river is given unto thee? Wouldst thou unlearn the language of the elm and listen once more to song of brook?"

Then the oak shook its branches until its leaves made loud music on the summer air. "Not so!" he cried; "though I may never receive the caresses of the elm; though I may never speak the language she hath taught; yet I would keep the knowledge and drink still deeper of the waters of the river!"

"Then open thine heart and learn well thy lesson," the Spirit of the Air made answer. "Dost think that for no purpose the oriole dropped the rose seed at thy foot? Then thou couldst not hear the voice of the mighty river and hadst need of rose to teach the song of brook and love of flower. Canst thou not still give unto her all she can receive of thee? Dost thou not no less changeless laws than thou? know that yonder stars move under Dost know that never dewdrop falls upon thy leaves unless it be to fulfill its destiny and as aid to thee in filling thine? Yet the less art thou accountable for every thought thou hast and every motion of thy leaves. Take thou thy sorrow to thy heart and make it a part of thee and it will nourish thee to greater strength. If thou must listen to wailing of thy pretty rose when thou wouldst hear the voice of elm, know that from the patience with which thou hearest shall come endurance, and from endurance will come a strength that shall make thee monarch of the forest. And the pain thou givest unto thy rose will blossom into flowers of sweeter fragrance than rose ever knew before. Shelter, therefore, thy rose as of old, but take thine elm and drink together the waters of the river and leave the babbling brook to those who love its song."

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FROM OUR FOREIGN EXCHANGES.

The Journal Du Magnetisme of recent date announces the death of Horace Peletier at an advanced age. His communications to several Spiritualist journals, especially La Revue Spirite and Le Messager have been characterized by much humor and sarcastic criticism of orthodox sceptics as to the reality of Spiritualistic phenomena.

La Lumiere in a reply to Gaston Mery claims to have through "Hab" a medium attached to the staff of the paper (perhaps the "guide") obtained a description of the poet Virgil departed this life 19 A. C., which corresponds exactly with a delineation of the poet's face on a mosaic recently dug up in Rome and which dates back to the beginning of the Christian era and which is quite contrary to the general impression of the poet's face. The description was given in trance and the exactness of the description as proven by the mosaic is given as proof of truthful communications from "Beyond the Veil."

Already at different times the daily press has been occupied with a new phenomenon of haunting in the Sabourant family, which at present is living at Yzeures, but has had to suffer like persecutions in other localities where it has resided, at Poitiers, at Burnon and at Loudun. The phenomena appear to depend on the presence of a little girl of 12 years of age, for wherever she goes they follow her. They are usually raps, scratchings as if of finger nails, noises of steps, rapid or measured, light or heavy, like those observed in other haunted houses. No voices are heard, but questions are answered by the ghostly visitants in their own fashion. M. Duplantin of the Matin says: "To questions which I ask it answers invariably with three raps and by energetic scratching noises." He staid in the house three nights in succession and heard heavy steps going down a stairway which, though new and stout, creaked in a very decided way. Gaston Mery in Libre Parol confirms these facts, which are, so to speak, classic. He says: "I know of a good dozen of houses where, with more or less intensity, these phenomena have been produced."—Lumiere of March 27th.

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SPIRITUAL PHENOMENA.

The stirring town of Binghamton, N. Y., called the "Parlor City," evidently has its quota of psychical experiences, as the following cases show. The gathering and compiling of facts was made by The Republican of that city and are vouched for as follows:

"Every incident given comes from a source which can not be disputed, and pains have been taken to have them well authenticated. All of the anecdotes are firmly and seriously believed by the tellers, and all who relate them are of a character to preclude distrust. Names only are withheld."

The first experience is that of a North Side woman, and it happened several years ago in this city. She had one night a most vivid dream. She seemed to see with unusual distinctness her former home, a farmhouse in the northern part of the state, where her mother lived. In front of the house, in the yard, she seemed to see a large crowd of people. Soon a large black cloud, in the midst of which was the dark winged figure of a man, appeared, and the cloud advanced swiftly and finally stood over the house. Then from the black clouds came two flashes of lightning which struck the house. Shortly after she got a letter saying that her mother was seriously ill, and immediately after a telegram saying that she was dead. Her mother was taken seriously ill at the time of her dream, and the lightning appeared to strike directly over the room in which her mother lay. During the funeral another relative who had been dangerously ill died in the same house.

Certain persons seem to be so constituted as to receive "mental messages" with more than usual ease. Others will go through a long life without any of these strange experiences. On four different occasions in her life this North Side lady received a "message."

On another occasion, during the time when she was at boarding school, she received mysterious notice of her brother's death. Her brother was lying at the point of death in Galveston, Texas, with the yellow fever. In a dream, which impressed her strangely, her brother appeared to her and urged her to go home. "I'm going home," he said, and he kept repeating the phrase. A few days later she received a letter saying that her brother had died. At the hour of her dream he was calling for her in his delirium.

After she had moved to this city she dreamed one night that her sister, who lived near Lake George, in the northern part of the state, was seriously ill. The dream was of that vividness which usually attaches to an experience of the kind, and it was followed by a feeling of depression. So keen was the impression that something was wrong that she wrote a letter to her sister to find out what was the matter. On returning from the post-office, which was then on Collier street, whither she had gone to post the letter, she found a telegram awaiting her. The yellow bit of paper announced her sister's death. She found afterwards that her sister was taken seriously ill at the time of her dream and had expressed a desire to see her.

The same lady had a kindred experience connected with the death of her brother. Her brother was in Wisconsin and she was at the time attending a boarding school in the eastern states. One day, without any apparent reason for it, she began suddenly to think of her brother. His face came strongly into her mind, and then it would fade out and be succeeded by a gloomy song in which occur the words "I am passing through the valley." She tried in vain to

shake off the feeling of depression and foreboding, but in vain. A letter received soon after announced her brother's death. During the very hours in which she had been thinking so strongly of him he was dying, and he was calling for her at the time.

A Washington Lady's Vision.

A Washington lady, who has spent considerable time in this vicinity and who is well known here, about a year ago had a strange experience. It happened at her home in Washington. Her husband one afternoon prepared to go out. She assisted him with his coat in the hall. While doing this she became conscious of a strange light, like a halo, around his head, and soon the appearance of a milk white dove hovered above him. She was most profoundly impressed, but she said nothing of the strange sight to her husband. She experienced a most peculiar feeling. She felt, in some way, as if she would never see her husband again. And she never did, alive. He left the house and a short time after suddenly expired in a street car on his way over town.

A newspaper man of this city, who is now an editor, tells an experience which he had when working as a reporter on the Binghamton Leader. This incident has nothing to do with death and it is of a somewhat more cheerful nature than some of the stories. The incident may have been simply a coincidence. One morning he was sitting at his desk trying to think of some subject for a special article for the Saturday edition of the paper. At last he got an inspiration. The idea came into his head suddenly and completely and with unusual vividness. He wrote up an imaginary description of a fire and described it in detail, as the thoughts were flashed into his mind. He told minutely just how it spread and exactly how it looked in every respect. The article came out and that night Weed's tannery burned. The reporter was amazed to find that his report of the imaginary fire was a complete description of the tannery fire in the smallest particular. Indeed when he came to write a description of the tannery fire he was greatly bothered to get it different from the other article. The reporter was accused by his associates of having set the fire himself to aid in providing "copy."

Thought of His Friend When He Died.

Another experience more on the psychological order happened to a local newspaper man. He has always taken a deep interest in occult and similar subjects. When a boy he conceived the idea of making a compact with a schoolmate that the one who died first should notify the other immediately at the time of dissolution. For various reasons he never suggested the idea to his friend, but he thought of it often. Several years ago the friend became an invalid, and the newspaper man did not see him for a period of two years. One evening the fact suddenly flashed into his head that he had not seen his friend for a long time, and the schoolboy pleasures in which the two had participated passed like a panorama before his mind's eye. The newspaper man was so impressed that he spoke of the occurrence to another reporter. Later in the evening he learned that his friend had died at about the time that he was thinking and talking of him.

Another Mental Message.

The next story happened in Nicholson, Pa., near Scranton, and the lady who tells it now lives on Chestnut street, this city. She had in early life slightly known a man who lived in Clark's Green, fourteen or fifteen miles distant. But she had been only

slightly acquainted with him and it had been years since she thought of him at all. One day she began for some unaccountable reason to think of this man and to wonder what had become of him. These thoughts she communicated to her family, saying she did not understand why she should begin so strongly to think of the man. That same evening a paper was received telling of his death, which occurred at the time of her unaccountable impression.

Thought Waves and Gold.

A Binghamton man, who is interested in scientific subjects, tells an experience of his youth. Neither he nor his parents were rich in worldly goods. He was ambitious to get an education, but things finally came to such a pass that he had no clothes which were fit to wear to school. He was sitting by a window in his room feeling pretty gloomy over the prospect, when he felt an irresistible impression to get up and go somewhere—just where he didn't know. He obeyed the impression and went out doors. Finally he wandered to the racetrack in the town, and walked along the track. Then, still obeying the impression, he turned and went in another direction, going directly to a heap of rubbish. Then something impelled him to kick over the rubbish, and no sooner had he done so than he saw the glint of a \$10 gold piece. He went to school that year.

Another Editor's Experience.

Another Binghamton editor told of a mental message at the last meeting of the Academy of Science. He had a dream in which he seemed, in company with a yachting friend in New York, to be struggling in the water. Not long after a letter came announcing that the friend's yacht had been capsized and that he and his friends had struggled in the water for several hours.

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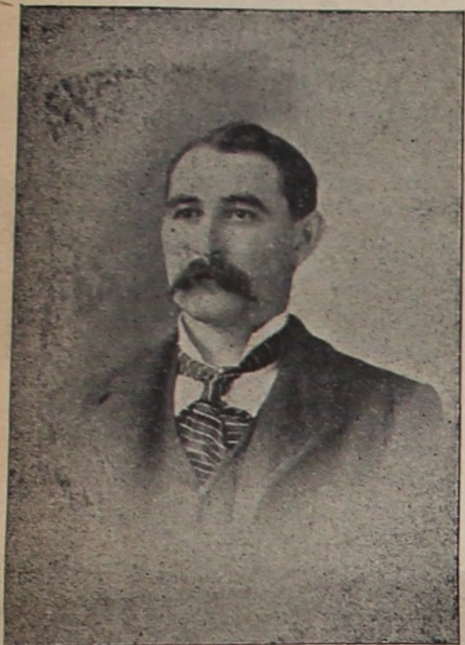
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FRANK CARPENTER.

Mr. Carpenter is conductor of the First National Spiritual church of Detroit, Mich., and is the husband of Mrs. Marion Carpenter, the noted speaker and psychometrist.

The World of Psychics and Liberal Thought.

A disturbing ghost is frightening timid people in Portland, Or.

The Rev. R. Heber Newton delivered a sermon in his church in New York city last Sunday on healing. He said that it was a commentary on the favorite doctrine of the Episcopal church that it preserves the outward form of the laying on of hands in the ordination of her clergy, but no longer cherishes even the suspicion of a belief in the original power Christ imparted when he laid His hands on men and healed them.

According to Mrs. Besant, the talismanic power by which mortals may be led into the secrets of theosophy is vegetables. This in all probability accounts for the influence of the gay and festive bean upon the esoteric culture of Boston.

It is reported that the Spiritualists have forbidden dancing on their grounds at Chesterfield, Ind. If the report is true our Hoosier friends may well turn to many of their orthodox opponents for points on tolerance.

The old notion that the visit of a bird to a sick room is a precursor of death had a seeming verification a short time ago in the St. Louis hospital. A child named Gertrude Barr afflicted with diphtheria had died and on the night of her death the watchers were startled by a sudden sound at the window, and glanced up in time to see a bird beating its wings against the window pane.

The imputation of inconsistency is one to which every sound politician and honest thinker must sooner or later subject himself. The foolish and the dead alone never change their opinions.—James Russell Lowell.

A brand new law in New York state prohibits, under heavy penalty, the publication of photographs of people without their consent "except fugitives from justice and candidates for public office." The appropriateness of this exception is not seen at a glance, but a little study will make it clear that for the purposes of identity and justice it is as appropriate to print the picture of a fellow trying to get into a legislature as of one who is trying to get away from a penitentiary.

W. E. Miller read a paper on "Our Critics" before the theosophical society of Kansas City recently. The paper was a reply to the charge that theosophy is impracticable as the people did not have time to study it. Mr. Miller held that theosophy is intensely practical in that it taught that each human being must answer personally for his every act and thought.

The breach between the theosophical factions is reported to be constantly widening. The result is that the members are mystified and the public amused.

The Cleveland Plain Dealer a few days ago contained an interesting article on Modern Spiritualism, Its Past and Present Status and Its Kindred Philosophies, by Thomas Lees. Mr. Lees closes in these suggestive words: "Spiritualists may not get the full credit for their share in helping on this modern car of progress, but they can certainly rejoice in the fact that their philosophy, which has brought to the world a better philosophy of life and death, has supplanted that of old theology, being accepted today by the advanced minds, both in and out of the pulpit."

A branch of the theosophical society is to be started in Rochester, N. Y.

One Ferris, a hypnotist, placed a "subject" six feet under ground at Simcoe, Ont., recently, there to remain three days. The sheriff and a posse appeared at the scene and ordered the hypnotist to take the man out of the ground on pain of arrest. The hypnotist refused and the sheriff was helpless, there being no law covering the case.

It is said that the month of May is avoided as a date for a wedding in Chicago.

"May God strike me dead if I am the murderer of Bernadino Asseno," cried Joseph Ciscado, who was being arraigned for the crime at Hollister, Cal., a few days ago, and as the last word left his lips he toppled forward and with a shriek fell heavily to the floor, a dead man. Circumstances pointed strongly to Ciscado's guilt.

It is a question with many thinkers whether it is more profitable to discover a new truth than to get rid of an old delusion.

Buffalo, N. Y., is enjoying a run of ghosts just now. The latest is in connection with strange doings in a house on Grider street. Mrs. Jacob Dittman, who has moved from the place on account of the manifestations says that she has seen the apparition of Mrs. Weinand, who used to live in the house.

A big convention of theosophists was held in Rochester, N. Y., last week. Delegates from all parts of the country were present.

A mass meeting of New York Spiritualists will be held in Saratoga for three days the latter part of June. At that time arrangements will be perfected for holding a national convention at Rochester in April, 1898.

The Right Reverend Archbishop of Canterbury, who died recently, was worth 46,396 pounds sterling. Let's see, isn't there something said somewhere about the Son of Man not having a place to lay his head on account of his poverty? It seems as though there is something said also about the troubles of the rich man in the next world.

For the worst crimes there is no recourse in the law,

It is well known that the scum always rises to the top of a boiling pot. This accounts for the prominence of reverends, doctors and other fungi who, just now, are having so much to say against Spiritualism.

Rev. Fred G. Williams was suddenly rendered speechless in his pulpit at Tiffin, O., while reciting the Apostles' Creed.

The fortunes of birth oftentimes outweigh the claims of genius.

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"THE PROCLAMATION."

From Canada to Florida, and from New England to California, come responses to my "Proclamation of Purpose." It is a rollcall to the devoted adherents of a genuine Spiritualism. The response is, "Here I am, what shall I do?" This is the important question, and its answer is rightfully demanded by those who have announced themselves as ready for service. But as it is impossible for me to reply to all letters personally, I ask the privilege of the Spiritual press for that purpose.

1. In the first place, read or cause to be read, to all who will listen, the proclamation, and send me the names of those who approve. One society has sent me its entire roll of members. We want to secure every earnest worker.

2. Where there are two or more in a locality, meet and discuss the situation and try and evolve methods for social reconstruction. Get as many as possible to meet with you and join in your discussions. And if you are the only one try and convert some others to the truth.

3. Secure all the subscribers you can for the Spiritual papers.

4. Inform all the members of your society that a movement is inaugurated to secure the practice of brotherhood and the overthrow of the present hate and selfishness of society. Institute correspondence with those who are in fellowship with this great purpose.

5. Make the campmeetings of the coming summer the field for diligent and successful work in spreading the truth. Induce the speakers on the platform to voice the great necessity for Spiritualists to assume a higher ethical position, and consecrate themselves to the work of securing radical changes in our laws, so that liberty and fraternity may become realities instead of mere boastful words.

6. Let those who are able write, and send an avalanche of articles to the Spiritual press advocating the all-inclusive character of the Spiritualistic philosophy; and hence, its universal applicability to all the relations and duties of this life as well as the future. Show up the utter impossibility of a true growth—a proper preparation for the hereafter—when want and constant toil are the heritage of our earthly life. That Spiritualism must deal with all the problems of our civic and social life and relations, as well as those of individual life. Proclaim it far and near that the Spiritual philos-

ophy demonstrates the necessity of a noble life here in order to commence a noble life in the future; and that such a life here is impossible to those who are compelled to suffer poverty and ignorance on the earth. Insist that the conditions which are producing that poverty and ignorance must be changed. Mammon must be deposed and Justice enthroned. Let there be a movement all along the line for a higher, grander, a more loving life. For an unyielding resolve for unity of heart and purpose, which most certainly will secure unity of effort.

We are living in the most momentous period of human history. The middle of the 19th century was one of the most important eras in all the experience of humanity. Our present civilization has reached its maximum of use to man. And the tremendous question confronting us is, shall it go down in blood, giving way to another wave of barbarism as have those of the past, or shall another be born from the transitionalism of the present—a higher civilization for the centuries of the future?

The philosophic optimist pronounces in favor of the latter proposition. He sees in the geographical alignment of the nations and the scientific status of the same reasons why no such utter destruction of civilization can occur as has overwhelmed those of the past. He appreciates the potential influences of the advent of Spiritualism as this "ending of the ages." He well remembers that, nearly two thousand years ago, when the Greek civilization was at the height of its splendor, there was another advent, and that the genius of the Christian advent, in a short time, crushed out the culture of a thousand years and enthroned the dynasty of ignorance and despotism over the occidental world.

Christianity commenced a war of extermination against the science and philosophy of the existing civilization, and was prevented from complete success only by the cimeter of the Saracen. But the genius of Spiritualism is aligned in harmony with the ever soaring aspiration of all-conquering science. Instead of damnatory maledictions, it breathes peace and good will. Instead of rings and priests to rule, it brings a pure democracy. Every man is a brother, entitled to all the advantages and opportunities of another man. Hence the optimist, though he sees that there will be some strife and war in the near future, yet they will be only the expiring struggles of the dying civil and religious despotisms of the former eras.

It was in the light and warmth of that optimistic forecast that our proclamation was sent out. With a brighter hope we send out these suggestions for carrying on the good work. As intimated at first, our work is to be, as far as possible, inside the lines of existing organizations. Those whose names I am enrolling are to consider themselves as "the salt of the earth"—the leaven in the meal to leaven the whole lump. They are the advanced guard to lead the world to peace and brotherhood.

J. S. LOVELAND.

THE ILLINOIS CAMP MEETING BULLETIN.

(Second Edition of 20,000 Copies)

July 15 to Sept. 1, 1897, will be issued for the benefit of mediums and healers and will be accepted at the gate as admission, first and last day of the camp. Advertising rates: Margin, 1/2 inch by 5, 25 cents; 1/2 inch by 8, 35 cents; 25 words or less, 25 cents; 1 inch, single column, 75 cents. Terms cash. Orders must be in by May 10, 1897. Rev. Dr. Benton, Camp Secretary, 312 Fayette street, Peoria, Ill.

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TITUSVILLE, PA.—We also had a fine celebration in honor of the 49th anniversary of Modern Spiritualism. An elaborate program was carried out, in which Mrs. Van Horn, W. R. Watson, Mrs. Keene, S. B. Hayes, Mrs. Akin, R. R. Rice, C. M. Hayes, Mrs. Snakard and W. L. Gage took part. The following are the officers of the Titusville Spiritual association: President, W. R. Watson; vice president, C. M. Hayes; secretary, W. L. Gage; assistant secretary, James B. Orwig; treasurer, J. W. Downer.

A Wonderful Cure for Kidney Dis-
eases and Rheumatism.—
A Free Gift.

The Kava Kava Shrub as previously stated is proving itself a wonderful curative for diseases of the Kidneys or other maladies caused by Uric acid in the blood. This new botanic discovery bids fair to change medical practice in these diseases, and its compound Alkavis, is now regarded as a sure specific cure for these maladies. We have many letters on the subject from business men, doctors and ministers, of which the following from Rev. J. H. Watson, of Sunset, Texas, a minister of the gospel of thirty years' standing is an example. He writes:

"I was suddenly stricken down on the 22d of June with an acute attack of kidney trouble (uric acid gravel). For two months I lay hovering on the border line of life, and with the constant care of two excellent physicians, I only received temporary relief. My family physician told me plainly the best I could hope for was a temporary respite. I might rally only to collapse suddenly or might linger some time. But the issue was made up, and as I had for years warned others to be ready, so now more than ever I must needs put my house in order and expect the end. Meantime I had heard of Alkavis and wrote to an army comrade (now principal of a college), who had tried it. He wrote me by all means to try it as it had made a new man of him. At the end of two months and then only able to sit up a little I dismissed my physicians and began the use of Alkavis. In two weeks I could ride out in a carriage for a short time. The improvement has been constant and steady. I am now able to look after my business. I feel I owe what life and strength I have to Alkavis. * * * I am fifty-five years old, have been a minister over thirty years, have thousands of acquaintances, and to every one of them who may be afflicted with any kind of kidney trouble, I would say, try Alkavis."

THE KAVA-KAVA SHRUB and was promptly cured of Kid-
(Piper Methysticum.)

ney disease, and other ailments peculiar to woman. Many other ladies give similar testimony.

So far the Church Kidney Cure Company, of No. 420 Fourth Ave., New York are its only importers, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of LIGHT OF TRUTH who is a sufferer from any form of Kidney or Bladder disorder, Bright's disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers it is sent to you entirely free.

Voice of the People.

SOME WHOLESOME TRUTHS.

Address of Charles Dawbarn Before
the State Convention of Spirit-
ualists in San Francisco,
April 1, 1897.

Macauley states in one of his essays that theology must always be without progress because it is founded upon a perfect revelation by a perfect God. That may account for its having always proved a brake on the wheel of human progress. But we know that it was only man's ignorance and imagination that founded such a theology. We can say today that everything that doesn't grow, be it man or his belief, is out of harmony with the universe. So I ask tonight how it is with modern Spiritualism?

Modern Spiritualism was founded on phenomena, and phenomena will be its strength till the end of time. So the question for us to ask on this anniversary is, do we know any more about our phenomena than was known 49 years ago? We have always accepted the phenomena as proof positive that men and women lived on and after we had called them dead. So far so good. The trouble has been that the great majority of Spiritualists have stopped just there. So it has come to pass that both the discussion and the belief are very much the same today as when the Hydesville rap echoed round the earth. Most of us have remained about as unprogressive in that respect as Macauley's theology. But we can see now, at least some of us think we can, that it has not been for lack of the raw material of progress lying everywhere around us, for use by the earnest student and the patient investigator.

Spirits come back. That is modern Spiritualism. But somehow the spirit doesn't quite come up to our expectation. I get a test, and sometimes it is startlingly correct. But when I go again and again I soon run against a snag. I presently find that in most cases I have no security that I am actually talking to my old friend. Sometimes it seems exactly like him, and then again the connection fails. The spirit recalls some things I know are correct, but just what I want him to talk about that he and I knew well is all confused. I get lots of explanations, but all the same I can not help feeling as if I had only got hold of part of my friend. Just about enough of him to satisfy myself that human immortality and spirit return are facts, and very little more. That has been the history of the past. Now, shall we rest there, or shall we make an attempt to get a little further? Suppose we spend a few minutes of this forty-ninth anniversary in asking ourselves a few questions. Perhaps one question may keep us busy. That question is this, "What is man?"

The reply of modern Spiritualism to our question has always been that man is an immortal spirit manifesting in a mortal body. Now I may surprise you, but I am not at all sure that that answers the question. I began to suspect some time ago, and I now believe, that mortal man is often, perhaps always, several spirits in one body. And I don't mean that spooks, ghosts, elementals or elementaries are using him as a medium. I mean just what I say. I believe there is evidence to prove that two or more spirits constitute the man or woman of our every day life. And yet, if this be true, the man himself may have made, or created, these co-tenants of his body and given them so much of his own life principle that they become entities, living on, for a longer or shorter time, after death of the body. And it seems as if these en-

tities are created, sometimes through disease, and more often through the mighty power of his own thoughts. If this be a truth, you will all see that its effects upon spirit return must be tremendous, and we must use it so as to explain many of the problems and mysteries that have so perplexed us.

What with the Bible of our childhood, and its blending with Pilgrims' Progress and Milton's Paradise Lost, we have grown up to believe that in the distant past God created man, and like a good mechanic, then and there finished the job. Now let us take a well known case or two and see what they may have to teach us to this belief. There is the well-known and celebrated case of Mollie Fancher, who is still residing in Brooklyn, N. Y. In the course of each 24 hours five different and distinct intelligences use her organism. And between them they know all there is in her history. Let one be absent and there would be a gap, for the Mollie Fancher recognized by our law knows nothing of what goes on when one of the others is in possession of her organism. It is absolutely impossible for you, as you talk to them, or watch them at their tasks, not to regard them as independent individuals. So the real question becomes, which of these individuals is Mollie Fancher? And when the body dies, and spirit return commences, which will be the true Mollie Fancher? Number One might give you a good test and the rest of those minds know nothing about it. Or you might ask a question easily answered by one of the intelligences who had lived that experience, and yet, perhaps, be denied, honestly enough, by all the rest. Then, as an investigator seeking the truth, you cry "fraud," and walk off abusing the medium. You have never been taught that anything of this kind was possible, because Spiritualism has been held hard and fast to one idea, just like theology. In Mollie Fancher's case I believe the accident that crushed her body thus created five or six individuals who will surely live for a time after death of the body and be able to communicate by spirit return. And perhaps in such "return" puzzle and perplex our honorable and worthy mediums, who are very happy when they are able to give truth and depressed when it is evident that something is wrong, which for want of a better name they call "conditions." I might follow this illustration by others from the wonderful discoveries by the French doctors through hypnotic experiments, all showing this same fact of different minds in one body. But I have not time for that, because I want to show you that we have everyday cases all around us that bring to us exactly the same truth.

I have long had a friend who is practically two distinct men. He lives in a distant city, and is a man universally esteemed and honored. Gentle, kind, and very slow spoken, never hasty and the soul of honor, he has been a manly man. As an employer of labor he never showed irritation and has been just and generous to all alike. He has long been a married man, and is almost worshipped by his wife in the day time. I say "in the day time," because just as soon as he falls asleep another man appears. That is to say, he quarrels and shouts angry words, and often strikes furious blows that have sometimes fallen heavily on his poor wife. He will become, for instance, furious against one of his workmen, and his blows would willingly injure or kill. In his rage he will throw himself from his bed and wake badly bruised. There you have a man good by day and bad by night. Such cases are held as family secrets, but many of you know of such experiences. And I see no reason to doubt there are men bad by day and good by night. One is just as likely as the other. Our

law judges a man by his daylight character, whereas, as we see, there may be two men with each a separate character to take into consideration. Such cases, continued year after year, show us that man is endowed with a certain power of creation. Where accident or disease do not start the process it seems as if thought power can elaborate a separate mind, or several of them. We all believe the bad is not really immortal, but we see that it can, almost certainly, become an entity which lives as a man after death, for a longer or shorter period, and probably retains its badness until it ultimately dies out. For instance, if a man is living a life of gross sensualism, such instances seem to prove that he is creating an entity that will surely live to cause him sorrow, perhaps for many a year after death. And the probability, almost the certainty, seems to be that, whatever may be the ruling passion of mortal man is thus moulded or shaped into a human entity that will remain, for a time at least, near to the earth, with a clear title to use the name of his creator in spirit return. Nay, he knows, or believes, that he is the very man we knew as our old friend. The real man, the true ego, may at last break loose here in earth life, probably if he still have strong ruling desires he goes on creating more entities. And I venture to suggest, nay, I verily believe, that these segments of men, these human entities without any real immortality possible, may yet often play the part of spirit return to seeking mortals. Such an entity, while actually believing himself to be the man he represents, will, almost always, prove his imperfection by his limited knowledge of the earth experience of the real man, our friend.

Now, in conclusion of this brief address, I would add that it seems to me that the true ego will necessarily draw to himself everything of unfoldment that is reaching to a higher manhood. Therefore I am compelled to believe that a great many experiences of spirit return are and must be with entities that represent a much lower level than our spirit friend has already reached in his new home. Pray do not understand me as meaning that our loved ones do not return when conditions are favorable. But rather broaden out your thoughts to grasp the idea that in many cases the spirit to whom you give greeting may represent but a portion of the earth life of your loved one; and that that portion will be of the lower sooner than of the higher self. You must yourselves rise to the truly spiritual, and provide the best possible spiritual conditions before the advancing spirit will easily, or perhaps safely, leave the spirit home to meet you on the threshold—the borderland between the two worlds.

THEOSOPHICAL.

Mrs. Annie Besant recently lectured at Salt Lake City to good audiences at 25 and 50 cents admission.

James M. Pryse is one of the rising lights in the American branch of Theosophy.

There are 150 branches of the Theosophical society in the United States.

The third annual meeting of American Theosophists was held at Madison Square Garden, New York city, on the 25th ult.

The number of new members to the American Theosophical societies has increased 100 per cent over the previous year.

The following executive committee has been appointed by the American branch for the coming year: Dr. J. D. Buck, Cincinnati; Dr. A. P. Buckman, Fort Wayne, Ind.; Dr. J. A. Anderson, San Francisco; H. T. Patterson and E. Augustus Neresheimer.

BANKSON LAKE CAMP MEETING.

This camp meeting association will hold its annual revival at Bankson Lake, four miles southeast of Lawton, Van Buren county, Mich., from June 28 to July 27. Among the talents engaged are E. W. Sprague and wife, Mrs. Anna L. Robinson, Mrs. Abbie Sheets, Mrs. Marian Carpenter, Mrs. Clara S. Cowles, Mrs. C. Schwartz, Joseph King, Mrs. John Lindsay and Farmer Riley. For circulars address Leon Fellows, secretary, Lawton, Mich.

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Gents—Enclosed please find 25 cents, for which please send me one box "Digestos." The sample you sent me has done me more good for stomach trouble than anything I have ever tried before. Yours kindly,

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A free sample to all sufferers. This is the last week of the free sample distribution. This magic cure for all stomach troubles by mail 25 cents a box. If your druggist does not keep it write to

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QUESTIONS AND ANSWERS

QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—How can we learn to decide promptly what is right, and not waver after a decision?—R. P.

Answer.—People of slow mentality are often undecided in action, while the opposite are impulsive and act without deliberation. Between the two the former is to be preferred, as no action is better than wrong action. But when decision has been made and we still waver, it indicates that all is not right. An understanding of such effects must be studied as a science, though experience is also a good teacher. The Psychometric Dictionary defines this in full.

Question.—How many bodies has a man; what do they consist of, and where do they go after death?—R. E. Rose.

Answer.—According to the theory of reincarnation man obtains a new body until he succeeds in developing a spirit body that is fitted for a higher state of existence; for until this takes place the soul or ego cannot manifest consciously in the next life. An imperfect spirit body is similar to an imperfect material body, and is said to cause a feeling to the soul or ego similar to suffocation, or to that of a fish out of water, and consequently makes it long for another body, which it can only obtain by reincarnation. Another theory is that the soul, if not freed from selfishness or lust, or still loves matter, wills to return to matter, and thus forms part of a new soul made, which accounts for genius or the diversity in quality. Experience is said to be the cause of the intuition which warns him against committing the same mistakes made in a previous lifetime. But physiologists say a man changes his body every seven or eight years in one incarnation. In either case these bodies return to their native element—matter.

Questions.—1. Why are Christianity and Spiritualism antagonistic to each other?

2. Was the spirit of God manifest in Christ?

3. What, if any, portions of the Bible are we to accept as true?

4.—Is it a sin, according to Spiritualism, to profane the name of God or to disobey the laws of the Bible in any way?—One Who Wants to Know.

Answers.—1. They are only antagonistic so far as bigotry and dogmatism have taken the place of spirituality in Christianity.

2. Yes, as it is manifest in every human soul. All can become Christs who permit the divinity within to rule the animalistic without.

3. All that is rational, pure and noble. Reason is the best analyzer.

4. All profanity is injurious, because it is animal emotion governing reason, and that affects the condemned as well as the swearer—poisoning the blood of the latter and disturbing the peace of mind of the other; for thoughts are things, and have good or bad effects according to quality. It is always wrong to disobey laws that are good, whether in the Bible or out of it; and it is unwise to disobey laws that are not so good (especially statute laws). Obedience to law prevents trouble. But the proper exercise of reason is always a safe guide.

Question.—Is the moral condition of the present an improvement over the past?—S. B. Emmons.

Answer.—On the whole considered, yes; though there may be a larger variety of crimes committed now than in the past. But the latter is due to intellectuality without morality attached. Now, while education embodies morality, there are many who find in education a means of inventing crimes never thought of before, while all the old crimes of the past still obtain—if not in large, at least in small measure. And furthermore, while murders, for example, have doubled in the United States during the past ten years, reforms have quadrupled in other directions, with a general effect for good on the masses. Through education the masses have reached a higher consciousness and consequently a higher conscientiousness. Selfishness born of ignorance has been largely eradicated. Consideration for the rights of others is morality per se, for it is an effect of moral culture in conjunction with education. Without the latter tyranny will not down, of which the half-civilized countries give evidence to this day. Law and order is a form of morality—even among savages—but its quality only increases with education. Thus the latter is the lever which lifts the world into a higher moral condition, and argument is unnecessary to prove the predominance of education over the past. That we see more of crime than in the past is because our eyes are opened to trifles that were formerly unnoticed and unknown—partly due to our own higher consciousness of existing facts and partly to the efforts of the press to outdo one another in reporting news matters.

Question.—Is soul and spirit one? Is the soul born with the physical body or was it ever in existence?—M. E. T.

Answer.—Before the revelations of Spiritualism soul and spirit were regarded as one. But it has become known that the spirit is but a counterpart of the physical body with all the appetites and qualifications of the latter as they existed just before transition, because a creation of the man himself, and that a third or intelligent principle continues to govern this (what may be termed the sensuous principle or body) as it governed the physical body in mortal life—or tried to govern it, debarring the periods when this sensuous or animal principle governed the soul. Thus they are not one, unless we decide to make them one, and give the spirit (body) another name. But this will probably not be done, as the distinction has already been generally accepted. Soul as a universal principle has ever existed—this being life or God, so-called. But with the creation of every life entity a spark of this divinity is injected and forms an individualized intelligence—a microcosmic God.

Question.—Lately, when reading a paper, a peculiar feeling seemed to come over me and I seemed to be "getting away from the paper" or "away from myself." This seems strange, as my position is not changed. Finally I have to stop reading and "shake off" the sensation. This has happened two or three times. My eyesight is all right, so it is not from that cause. Can you suggest a reason for this?—V. C. Mac.

Answer.—You are becoming sensitive to influences, and may thereby cognize the spirits coming to you while reading; or psychometrize the writer of the article read. Compare these influences with the characteristic of people you know and make notes of them. They will prove consistent.

The Psychometric Dictionary teaches the art of reading spirits as well as mortals, and thus prevents deceptions. See adv. elsewhere.



EDWARD K. EARLE.

Mr. Earle is a rising young medium in California. His phase of mediumship is slate writing in public, of which he has of late given many tests at Metropolitan Temple, San Francisco. His native home, however, is New York, where he was born in 1864. He will soon undertake a journey to Europe and the east.

DEEDS NOT WORDS.

Do you hold a truth divine?
Live it day by day;
Let its wondrous glories shine
'Long your earthly way.
Teach by acts its living facts
Every golden hour.
Sow its seeds by holy deeds,
Trusting fruit and flower.

Would you aid a noble cause?
Do thy duty near.
Demonstrate its deathless laws
By its aid and cheer.
Let your life amid earth strife
Its principles expound;
Acts of good will reach farther still
Than argument and sound.

Would you walk with angel bands?
Cherish them on earth.
Clasp the weak and trembling hands
Clustered round your hearth.
Make bright the face of childish grace,
Smooth the aged brow,
And ever near from higher sphere
Ascended ones will bow.

The great world's work we need not do,
But each can do his own.
Proving faithful, kind and true
Till all life's seeds are sown.
Then 'neath the sun no work undone—
No field untilld would be,
A harvest time of joy sublime
Would bless humanity.

Off we strive to reach too far
And miss the highest good.
Truth's eternal, deathless star
When it is understood
Brightest shines at home's fair shrines
And builds its altar there;
We by its light may scale the height
Amid our common care.

—EMMA TRAIN.

North Collins, N. Y.

Civilization is to be judged by the sacrifices of a people guided by wisdom. Estimated by this standard the civilization of our day is a miserable failure. Civilization as we know it is merely the chaining of the hyena in man's nature. The achievements of genius are the fruits of a struggle. The tooth is the scylla and the elbow the Charybdis between which genius has always beaten its way. When selfishness and rapacity are outgrown civilization will dawn upon the earth. Until then the races of mankind may not look for a higher symbol of civilization than the policeman's club or the warrior's bayonet. Armed power is the conservator of the civilian's security. Without this there is no safety and with it goes the badge of that veneer which hides the jackal and the hyena in man's selfish nature.

Socrates said, "Man, know thyself." Psychometry is the science which leads to it; and those who claim to be "sensitive" now have an opportunity of acquiring this most important knowledge. The Psychometric Dictionary reveals it in all its essentials. Price 25 cents. For sale at this office.

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Light of Truth.

COLUMBUS, OHIO.

MAY 8, 1897.

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—Prof. Ph. Nagel of Mammoth Springs, Ark., may be addressed by mediums with recommendations for engagements.

—Do not make out orders on advertisements found in back numbers of this paper. Look to the latest issue always to make sure of your wishes.

—"Tidings From Over the River" is out of print just now, but we hope to reproduce it later in the season. Those desiring it will please govern themselves accordingly.

—Boil down your news matter to three or four lines, and send it on a postal. In that manner we can accommodate many instead of the few. No more favoritisms shown.

—When ordering a change of address please give old address as well, that we may be able to stop the paper at that point, or the subscriber will have two papers to pay for.

—L. Q. R.—Symbolism in Spiritualism has not yet been reduced to a science. It has not yet been generalized, being mostly personal, which the individual must study for himself.

—Those of our readers who purchase from advertisers in these columns will do us the favor to mention that they saw the advertisement in the Light of Truth, as it helps our agent to get a renewal.

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W. H. Bacon closed a season's engagement with the society at Springfield, Mass., May 1st, and will spend the summer at Cassadaga campmeeting. He would be pleased to hear from societies, desiring his services, located between Springfield and Cassadaga. Liberal terms for either Sunday or weekday engagements. Address 14 Howard St., Springfield, Mass.



COL. JAMES FREEMAN,
President Mississippi Valley Spiritualists' Association.

M. V. S. A.

The fifteenth annual campmeeting of the Mississippi Valley Spiritualist association will be held at Mt. Pleasant park, Clinton, Iowa, commencing Sunday, August 1 and closing Sunday, August 29, 1897.

The speakers engaged are Moses Hull, J. Frank Baxter, J. C. F. Grumbine and Mrs. Edith R. Nickless, with Mrs. Georgia C. Cooley of California as test medium.

The circulars will be issued about May 1, and mediums intending to be present who wish to be announced in these circulars should communicate at once with me.

I desire to place the advertising matter of the camp in the hands of every Spiritualist and investigator in the Mississippi valley, and therefore ask that secretaries of all societies forward me at once a list of their members, those whom I know, whenever these societies may require it.

Every Spiritualist in the Mississippi Valley is, or ought to be, interested in the success of our camp meeting and to all I say that your co-operation will be appreciated.

All letters of inquiry will be promptly answered and information cheerfully given by addressing me at Fulton, Illinois, till further notice.

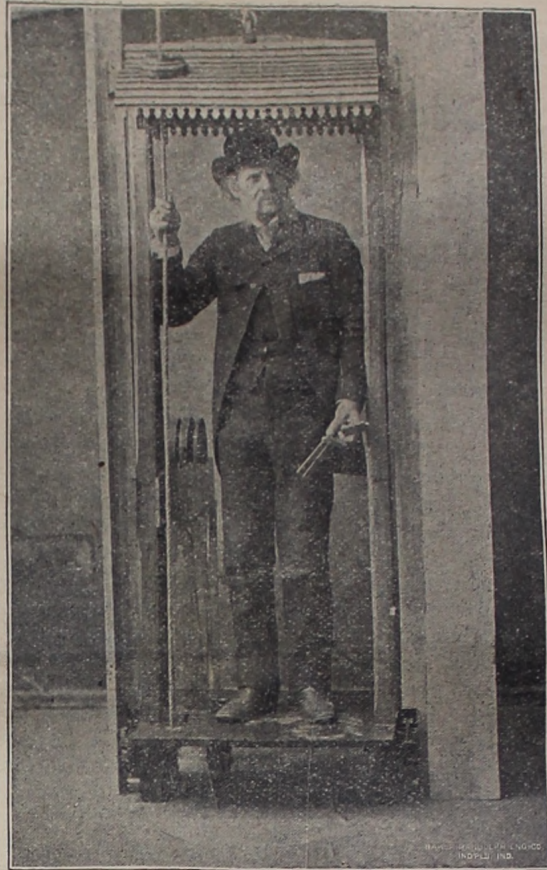
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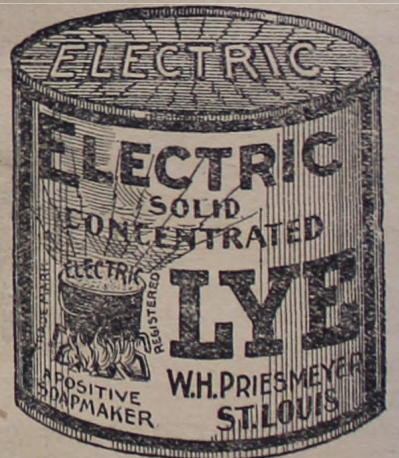
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